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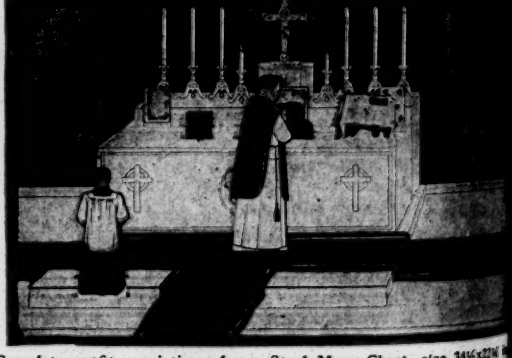

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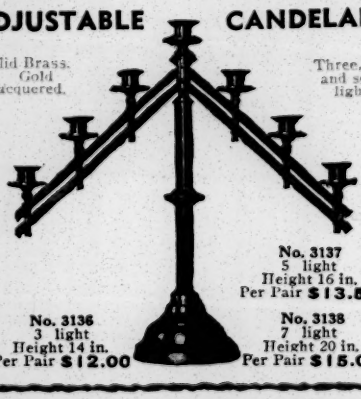

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THE ECCLESIASTICAL REVIEW

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THE EPISCOPAL COMMITTEE AND THE PROBLEM OF EVIL MOTION PICTURES.

THE BISHOPS OF THE UNITED STATES at their Washington Conference, November, 1933, appointed a committee to study the problem of the immoral cinema and to make recommendations for its solution.

It seemed practical to this Episcopal Committee to inaugurate a Legion of Decency which would ask its members to pledge themselves to stay away from all motion pictures that offend decency and the principles of Christian morality. The members of the Legion are called upon at no time to attend meetings or to pay dues.

The sole purpose of the Legion is to arouse millions of Americans to a consciousness of the dangers of salacious and immoral pictures and to take action against them.

The awakening of such a consciousness seems urgently necessary at this time because many apparently have lost all sense of discrimination between right and wrong. The habitual attendance at motion pictures in which scenes portray vice as the normal state of affairs; in which criminals are attractively presented as men and women typical of real modern American life, in which Christian ideals are ridiculed as belonging to a lonely and not regretted past, has dulled the consciences of men and has blurred their moral perceptions. Children especially who frequent such motion pictures are exposed to the grave danger of being enticed to the broad road of vice. To hold steadfast to the path of virtue, to be guided by the instructions of parents and the counsel of teachers, to follow the

discipline inculcated by religion and to be true to the training of school and home cannot be expected of children who get the impression from the immoral picture that all this is not the reality of life, is not progressive, is not modern, and is not American. All who have at heart the common good of country and church should first realize how extremely dangerous the immoral picture is for children, and secondly, they should strive to make others conscious of this danger.

It is very heartening to realize that an awakening is taking place. From all sections of the country, from all groups—Protestant, Jew, and those affiliated with no organized religion, and from countless Catholics—comes the word that the movement against the immoral cinema was too long delayed. It has not been possible to acknowledge all the communications expressing this thought which were sent to the members of the Episcopal Committee. All groups now regard the movement as very natural and impressively necessary, whereas yesterday too little thought was given to the indecent film as an intolerable nuisance and a shameful and destructive influence in American life.

But yesterday the public seemed to take for granted that the Producers of evil motion pictures were securely entrenched, that nothing could be done to prevent them from continuing their nefarious work of inculcating a wrong philosophy of life and of sapping, whether intentionally or not, the very foundations of religion. To-day there is a change of heart on the part of the people. They recognize the necessity of forming public opinion against the evil cinema. The people are beginning now to see clearly that the Producers have a duty to the public. The very least responsibility imposed upon the Producers is that they should not degrade men and pervert their minds and hearts, and especially that they should not debauch the youth of the nation. The motion pictures teach our children more vividly and leave more lasting impressions than the schools. When they assume the rôle of teacher, they have no more right to justify adultery or to promote a sex mania than they would have to defend arson, theft, the confiscation of all private property, or murder. No plea of furnishing amusement or of portraying what they consider real life can justify the dissemination of such ideas.

The tragic thing about the Producers of the salacious film is that they seem to have set aside the permanent code of the Ten Commandments, which binds every human being. They seem to have no fixed moral standards; they do not seem to be able to distinguish between what is moral and immoral. They seem to view the whole question of morality as a matter of taste or convention. At present they recognize that they have offended, but they do not seem to know why or how.

One hears that they resent the fact that the Church and decent people, regardless of creed, are interfering with their business, which is to furnish amusement to the public and to make money on their work. It is said that the Producers furnish the kind of amusement the people want. The public is now giving some proof that it is insulted by the outrageous assumption that it wants in many pictures salacious scenes or indecent lines which in common parlance is termed immoral "wise cracking," and that it wants other pictures which are quite immoral. Granted that in every community there are individuals who want the salacious film, it must be remembered that this depraved taste was in large measure developed by the immoral cinema. It is a strange justification for the evil cinema that it must cater to the depraved tastes of men for whose degradation it is itself largely responsible.

There was held recently a meeting of the Episcopal Committee on Motion Pictures at which the four Bishops appointed by the Washington Conference were present. This meeting was called merely to perfect the organization of the Legion of Decency. It was the thought of the members of this Committee to give no publicity whatever to the meeting. But the resourceful press of the country became aware of it and the news that a conference was to be held was broadcast.

The Episcopal Committee learned that there was a serious dropping off in attendance at motion picture theatres. A loyal Catholic people as well as many other groups of different religious beliefs, convinced of the urgent necessity of a clean and wholesome screen, are registering their protest by staying away from theatres. This has been done not to destroy an industry, nor to ruin the business of exhibitors, nor to lessen opportunities for wholesome amusement, but, in the interest of the general good of society, to secure the assurance that only clean pictures would in the future be exhibited.

The curtailment of attendance prompted the Motion Picture Producers and Exhibitors, representing about 90% of the pictures produced or shown, to request that their representatives be heard at the conference of the Bishops. Two delegates submitted proposals which gave assurances of a revision of the industry's plan of self-regulation. The principal point under consideration had to do with the Code of Morals voluntarily signed by most of the Producers in 1930. The weakest provision of this Code was for a jury in Hollywood to which the producer could appeal from the censor. The members of this jury were selected from competitive companies. Their decision was in nearly every instance in favor of their competitor and against the censor. At the Cincinnati meeting on 20-21 June, the Episcopal Committee was assured that henceforth the jury would be in New York and that its members would consist of the Presidents of the Motion Picture Producers and Distributors of America.

The Bishops were pleased to learn of this change. They expressed the hope that this new provision would mean that the industry at last had recognized its tremendous responsibility to the American public. But mindful of the broken promises of the past, the Bishops did not overestimate the value of the new assurances given.

The struggle, therefore, is not over. Public opinion must now be aroused and sustained everywhere as the strongest barrier against the immoral cinema. Public opinion, if governed by good sense and relentless in its opposition to the evil motion picture, has many advantages over censorship that may be politically controlled or corrupted or may become utterly indifferent to the commonweal. It must not be forgotten that the Hollywood jury failed to recognize its responsibility to the public and did not discharge its duty in the interest of the people. It is to be hoped that the cinema court of appeals in New York will be a thoroughly responsible body and will merit the confidence of the American people. Time will tell. Unfailing vigilance is necessary. It will enable us to record the actions of the New York executives constituting the new jury.

The Episcopal Committee is convinced that the Legion of Decency should be extended to every city and town of the

United States. Great encouragement has already been given. The four Cardinals of our country have expressed their strong disapproval of the immoral cinema. The greater number of our Bishops have either organized the Legion of Decency or are preparing for its organization after the opening of schools in September. Non-Catholic groups in every section, men of every profession have spoken words of encouragement and have expressed their wish to coöperate.

The Episcopal Committee, at its recent conference, reached two decisions that seemed important. First, some members of a National Committee of priests were selected to help the Bishops in their work. Secondly, a Council of the Legion of Decency was approved. This Council will be both national and local. The work of the National Council will be studied and its functions announced at a later date. The Local Council will depend entirely on the Ordinary. Its designation would be as follows: Chicago Council Legion of Decency, or Pittsburg Council Legion of Decency, etc. The recommendation is made to Bishops that a small council of the Legion of Decency —say from six to twelve members—be formed in a diocese where the Bishop approves. The members of this council would be appointed by each Bishop for his jurisdiction. Its functions will also depend on local conditions and will vary according to the plan of organization approved by the Ordinary of each diocese. Some Bishops may think it well to have only laymen or laywomen on the council; others may wish a mixed body of priests and lay persons. It may be thought well to have a priest director for each local council. Chicago has been the first diocese to organize the Council of the Legion of Decency.

There are many problems about the evil cinema. No attempt can be made here to give even a brief mention of all of them. The following seem to be uppermost in the minds of those who have written to the members of the Episcopal Committee.

1. The question most frequently asked is: What is to be done about Lists of Pictures? Shall we have Recommended, Non-Recommended, and Border-line Lists? If they are to be published, how much in advance of the showing of pictures can we have such lists? Bishops, priests, and laymen who have given much thought to this

question are convinced that lists should not be published with the approval either of bishops or priests, for the simple reason that approbation would have to be given by them on the authority of others. It is a matter for the general conference of Bishops meeting in Washington, November, 1934, to recommend whether or not lists are to be published; and whether they are to provide for their publication or not. All are not in agreement, especially considering the question from a practical standpoint about the advisability of publishing black lists. There is no doubt that the great anxiety of bishops and priests is to keep their people away from evil pictures. They have the obligation of instructing them to avoid the proximate occasion of sin. There is no difficulty from the standpoint of moral principles of publishing black lists. There is, however, the practical question: Does the black-listing of pictures bring people to see them in greater numbers, thereby making them more successful financially? The answer must be sought in the study of black-listed pictures and in the box office receipts.

2. The response of the laity in the crusade against the filthy screen has been encouraging to the Ordinaries wherever the crusade has been undertaken, according to the reports received by the Episcopal Committee. Much is yet to be done through preaching because many have false consciences or have lost a sense of delicacy of conscience through years of experience in viewing immoral pictures. We must by our unceasing preaching make clear what is right and what is wrong in the cinema, and our preaching must be confirmed by rigorous example. Two Ordinaries have urged all to remain away from the motion-picture theatre until a thorough house-cleaning has been effected in the industry.

3. After 1 July, 1934, the Censor Administration in Hollywood will be augmented. It is to be hoped that the industry will be faithful to its promise—not to produce objectionable pictures. Even though the Producers are fully determined not to give the public another opportunity to be aroused about the salacious picture, and even assuming that they are taking every measure that

no such pictures shall be produced henceforth, some time must elapse before all the pictures already produced, salacious in whole or in part, can be withdrawn. All this calls for ceaseless vigilance, and courage and prudence that must make the position of the Church respected. It may be well to make clear that the Church is not asking for a solemn type of picture that gives no real amusement, and no opportunity for a hearty laugh. The Catholic Church, in a true sense, is broad and liberal, and no legitimate recreation need fear her opposition.

4. The producers and distributors who through their delegates met the Bishops at their recent conference represented 90% of the motion picture production of the country. Assuming that this organized industry will keep its word, there is still the danger that the other 10% of production may resort to an output that is cheap and immoral. If this should happen, our people will be on their guard to stay away from theatres showing the films produced by this 10% of the industry.
5. We have in our schools over 2,500,000 children. Our greatest solicitude is for them. Their consciences should be rightly formed about the cinema. They can be organized to take an active part in the Legion of Decency. They can enlist millions of others to sustain public opinion against the immoral cinema.
6. Even if the Legion of Decency accomplish its immediate purpose of purifying the screen, it would seem to have the further permanent purpose of keeping the people informed, thereby maintaining a healthy public opinion which may prove to the Producers the wisdom of not returning to their old ways of capitalizing on the sins and weakness of men.
7. The Legion of Decency has grown to such proportions that there is urgent need of an executive secretary to take over its work at the offices of the National Catholic Welfare Conference under the direction of the Bishops.

✠ JOHN T. MCNICHOLAS,
Archbishop of Cincinnati,
Chairman of the Episcopal Committee on Motion Pictures.

A SAINT OF THE SUPPRESSION.

Venerable Joseph Mary Pignatelli, S.J.

ON THE 30 SEPTEMBER, 1842, the Sacred Congregation issued a decree approving introduction of a cause for Beatification and Canonization in the case of one who, born to titled wealth, gladly surrendered certain earthly advancement for the simple habit of the Company of Jesus. Yet, despite his supreme humility, God chose him to be a more than capable pilot during those years of continuous storm when the waves threatened to submerge in their lowest depths the Society founded by Saint Ignatius. The present year sees the final process of this eminent Servant of God carried one step further after the lapse of more than a century from his passing.

Born of noble parentage, of a family, the branch of a ducal tree, having its roots at Monte Leone in Italy, long settled in Spain as Counts of Fuentes, Joseph Mary Pignatelli might well have seemed destined to the high place and position which his future abilities would undoubtedly have gained for him. Of the six children born to his parents, themselves exemplary for their noble piety, four adopted the religious state, Vincent and Raymond becoming secular priests, while Nicholas joined Joseph in the ranks of the Church's premier fighting force.

Losing his parents at the age of seven, Joseph's early education was undertaken by his only sister, the Countess d'Acara, and later continued at the Jesuit College of Saragossa. At the age of sixteen he finally decided to abandon all thoughts of an earthly career and entered the novitiate house at Tarragona. His life's motto was to love remaining unknown and to be counted as nothing, and although circumstances compelled him to emerge into the open, it was only to retreat at the first possible moment into obscurity. So much did he hold in horror all ecclesiastical honors and preferments that in after years when Pius VII desired to create him cardinal it was represented to his Holiness that the saintly man would assuredly die of grief and sorrow if such an unsought dignity were forced on him.

When pursuing the course of philosophy at the College of Calatayud he was put to a test which in the case of a youth of

different calibre might have resulted otherwise. His immediate superior treated him with consistent severity and even harshness, constantly finding fault with and rebuking the young novice. He was given to understand that his abilities and attainments were of a mean order. Throughout this trial he manifested nothing less than continuing humility and cheerfulness, and a desire to correct the seeming faults in character and want of intelligence. When the day arrived at the close of the three years' course in philosophy for a choice to be made of a student who should deliver the disputatory discourse in public, everyone was astonished at Joseph's selection and augured complete failure. So clear was his disputation and so brilliant the points argued that the modest young religious was overcome by the long and continued bursts of applause which were accorded him.

During his course of theology at Saragossa he not only mastered Hebrew, Chaldean and Syriac, but also learned to speak fluently French, German, Italian and English. His great desire was to go on the Indian Mission, but to the young priest's disappointment, the General, Father Laurent, refused permission. The General added that it was his belief that God destined him to labor in Europe, where he could best serve the cause of his Church and Company. These words proved singularly prophetic as after events abundantly testified. For some time the young religious took a class in school, occupying his leisure hours in outdoor preaching and attending his confessional.

Meanwhile the clouds which had for long been gathering in various Catholic countries began to break into fierce storm havoc. In 1759, Portugal at the instigation of the Company's inveterate enemy, the Marquis de Pombal, expelled the Jesuits from her borders. Five years later the most Christian King's Government in France followed suit. It was not long before the storm spread to Spain. At Saragossa, a mob inflamed to violence by the Company's enemies, and proceeding to fire the Governor's palace was dispersed by the magnetic personality of Pignatelli, who had sought and obtained permission to address the rioters. Subsequently, the Fathers themselves were actually accused of instigating a riot!

At this period the Reductions of Paraguay in Southern America were at the height of their prosperity. As is well known, the success of the Jesuits in dealing with the native Indian population was phenomenal. The Fathers of the Spanish Province together with the light of religion had introduced into these distant regions all the benefits of civilization. On their side the natives had shown their appreciation by a ready coöperation in the work of making their country as near a Utopia as can possibly be found on this earth. Even in regard to this happy and peaceful community the enemies of the Company were not deterred from making the basest accusations and calumnies against its benefactors. Amazing as it may seem, a book made its appearance in Spain, purporting to be the work of an author who had visited Paraguay, which actually accused the Fathers of a design to separate that country from the Spanish Empire. It was to come under the domination of the Jesuit General who had delegated his authority to a puppet King, Nicholas the First. The absurdity of this ridiculous charge may be found in the fact that the monarch whose effigy appeared on certain coins, was in fact a humble lay brother, Nicholas Funes, who presided over the Mission kitchens. Before his death, the Duke of Alba confessed to having been one of the authors of an insurrection, staged as being the work of the Company, and also to having caused the fabrication of coins bearing Brother Nicholas's effigy as monarch.

In 1769, Charles III succeeded to the Spanish throne. A man of irreproachable morals and religious leanings, he was lacking in those special qualities which should be the attribute of kingship. He was easily influenced and without power of penetrating below the surface of things. Moreover, he was well disposed to the Company of Jesus to which his Queen, and the Queen-Mother, Elizabeth Farnese, were entirely devoted. Their death proved a serious blow to the Fathers, for the King had been much under their influence. In order to remove a last remaining adviser who was friendly to the Company its implacable enemies obtained the dismissal of the Marquis of Squillaci, Charles's first minister, putting on Squillaci the blame of a serious revolt in the capital. The uprising, in fact

was principally quelled by the Jesuits. Squillaci's successor, Count d'Aranda, has left a name for himself as the Pompal of Spain and was mainly instrumental in the imminent banishment of the Company from their native land. Nothing was too vile or despicable to be employed as a means to the desired end—as the concoction of a document entitled "The Bastardy of Charles III" amply proved.

Following a propaganda amongst the populace of Madrid suggesting that the Jesuits were responsible for recent disturbances, the Duke of Alba sought an audience of the King. Adopting an air of the outmost secrecy he revealed to Charles the existence of a Jesuit plot against the sovereign, having for its object the proclamation of the Infante, his brother, as legitimate king on the ground of Charles's illegitimacy, as being a child of Elizabeth Farnese by one of her favorites.

Nothing could have been better calculated to rouse the anger of a credulous monarch, proud of the unsullied reputation of a deeply loved mother. To make matters doubly sure opportunity was taken of the journey to Rome of two Fathers from Quito, Thomas de Laviden, and Bernard Recio. A packet sealed with a counterfeit of the Nunciature seals was sent to them purporting to be from the Apostolic Nuncio at Madrid with a request for delivery to Cardinal Torregiani at Rome. Hardly had the party covered a few miles on its journey when an officer commanding an armed detachment overtook it and placed the Fathers under arrest. The sealed packet was taken to Madrid and on being opened contained the paper on the bastardy of Charles III, before referred to. This master move dissipated any possible doubt and the fate of the Spanish Jesuits was sealed.

Whilst all these preparations were in progress the victims of this conspiracy of silence unsuspectingly sent Father Francis Xavier Idiaquez to interview the king on their behalf. Intercepted by d'Aranda, he was assured by the astute minister that there was no reason for anxiety and was advised that it would be impolitic to raise suspicions in the mind of the king who had consistently adopted a most benevolent attitude toward the Company. A few days later appeared a royal decree stating that for grave reasons of State and succeeding the deliberations

of the Council General it had been decided to banish from Spain, the Indies, the Philippines and America all professed Fathers and Brothers of the Company of Jesus. Full liberty was granted to d'Aranda in the carrying out of the decree. Great secrecy was observed and the date fixed was 2 April, 1767.

At Saragossa the indiscretion of the local commander's wife led to a premature revelation. Her curiosity aroused by the unusual hour at which the governor called to confer with her husband and the air of mystery prevailing, induced her to listen concealed behind a curtain. Hurrying off to the Jesuit College she communicated the startling news. The submission of the Fathers to the arbitrary decree was absolute and unquestioning. An exception had been made in the case of the brothers Pignatelli. D'Aranda in fact personally wrote to Count Joachim Pignatelli, Spanish Ambassador to the French Court, appraising him accordingly. But Father Joseph would have none of it The entreaties of his elder brother fell on deaf ears. With his brother, Father Nicholas, he reiterated his fixed resolve to accompany his religious brethren to the ends of the earth if need be.

On 4 of April the Fathers at Saragossa celebrated behind closed doors the Holy Sacrifice of the Mass. Through a crowd of spectators, indignant but silent, the procession of wagons, normally employed to convey malefactors, passed slowly on its way to the coast. Even roofs and balconies were crowded with onlookers. The prevailing silence was broken by an irruption of the school pupils who flung themselves on their beloved teachers in a transport of affectionate grief. As a result of the long and toilsome journey Joseph Pignatelli, who throughout his life suffered from intermittent ill health, fell seriously ill on arrival at Tarragona, a circumstance which induced his relatives to reiterate their entreaties uselessly.

At the port had been assembled the members of the entire Spanish Province. For their accommodation thirteen brigantines of narrow construction had been prepared, quite insufficient for so numerous a company. Moreover there was an entire lack of necessary table equipment. Pignatelli, scarcely recovered from the weakness his illness had left in its wake,

set himself to improve the conditions, material and moral, of a trying voyage.

On arrival at Civita Vecchia, the port of the Pontifical States to which the course had been set, the local governor acting under instructions from Rome refused permission for disembarkation. Clement XIII, despite his natural sympathy for the proscribed Society, was unable to view without concern the action of the Spanish Government in unceremoniously arranging to land the proscripts on his territories without his permission even being sought. Consequently, the flotilla after several days weighed anchor and proceeded to Corsica, which at that time was still under the dominion of the Genoese Republic but in which a revolution was in progress led by the famous patriot Paoli.

Genoa had appealed to France for aid and the ports still remaining in Genoese hands were occupied by the French, under Comte de Marbœuf as governor, with headquarters at Bastia. Once more the unfortunate Jesuits were compelled to remain anchored outside the town, although permitted to spend some hours ashore daily. De Marbœuf received special instructions regarding the brothers Pignatelli, who were to be treated with the utmost consideration, but once again they declined to accept any advantages not shared by their companions. Don Joachim Pignatelli again added his entreaties to his brothers and promised to secure the Pope's permission for their transfer to another Order, in which case they could at once return to Spain. Father Joseph's reply was so firm that all further attempts in this direction finally ceased, for his brother and himself were determined to wear the Jesuit habit and to live and die with their brethren in religion.

In pursuance of orders from Spain the exiles were disembarked at Ajaccio, which at the moment was besieged by Paoli's troops. Father Joseph Pignatelli conceived the bold idea of personally appealing to Paoli for protection. The revolutionary leader, admiring the courage of his visitor, complied with his request and gave orders to his lieutenants accordingly. Even so the six hundred exiles who had been consistently driven from pillar to post, were, under instructions from Genoa, finally transported to St. Boniface, which until the cession of the island to France became their place of residence.

It was at St. Boniface, the most remotely situated port of Corsica, a little town built at the foot of high mountains, that Joseph Pignatelli showed that he was an administrator as well as a saint, and an administrator of no mean order. The exiles were without resources. They had not even been able to bring any books from their libraries. Everything had been perforce forsaken. Pignatelli set himself the task of organizing completely his little colony of six hundred persons. He gathered together in separate buildings the various units which had composed the different Spanish communities. The accommodation at his command consisted of four ancient chapels in addition to various houses. These chapels were able each to house fifty persons and served at once as study hall, refectory, dormitory and oratory. Charles III had at least had the humanity to send a ship laden with corn, rice, salted meat and other provisions. The indefatigable superior's forethought for future needs led him to hire pasture land, and place upon it flocks of oxen and sheep. Moreover he established mills to grind corn and oven for baking, aided by presents of money sent him by his sister.

Faced by a complete lack of books many of the Fathers, themselves a living library of stored-up knowledge, were able to instruct the novices by word of mouth. In spite of apparently insuperable difficulties, therefore, in a little time the Jesuit colony of Saint Boniface was able to reproduce and continue the former religious life of Spain.

Unfortunately the exiles were not allowed to enjoy the fruits of their superior's wonderful powers of organization. On the final cession of Corsica to France, the French Government determined to extend to the Spanish Jesuits the sentence of expulsion already enforced against their brethren elsewhere. The Republic of Genoa, although well disposed toward the Company, was at this time wholly under the influence of France. Consequently under the direction of Pignatelli the Spanish Jesuits proceeded to Bologna in the Pontifical territory, where they found a temporary resting place, but later they proceeded to Ferrara where Father Joseph's cousin was Governor.

Their troubles were by no means ended, for the year 1773 was to see the end of their corporate existence. Four years

previously Cardinal Ganganelli, a Franciscan, had succeeded under the title of Clement XIV to the Pontifical throne. He was personally a sincere friend of the Company of Jesus. Their General Ricci had indeed recommended him for the Red Hat. In the position as it stood a strong Pope would have been faced with incalculable difficulties. Weak and undecided, Clement XIV tried to purchase a temporary peace by allowing the Company to be sacrificed to the persistent attacks of its enemies. On 21 July, 1773, the Pope heard the bells of the Gesù ringing for the novena preceding the feast of Saint Ignatius Loyola. To his enquiry, those about him replied that the Jesuits were ringing for their saints.

"You are mistaken," replied the Pope, "they are not ringing for the saints at the Gesù, but for the dead."

That same day saw the Papal signature affixed to the famous Bull *Dominus ac Redemptor noster* which suppressed the Company of Jesus throughout the universe.

On no province could this calamity have fallen with greater force than on the Spanish Jesuits at Ferrara, who had already suffered so long and so bitterly. It was Pignatelli who cheered and encouraged their flagging spirits, pointing out that separated though they might necessarily be from community life they could well follow the same rules of life and practise the same virtues. At Bologna, where he and his brother proceeded, Father Pignatelli was enabled to carry into effect this precept. The dispersed members of the suppressed Order were compelled to forego their public religious services, as the Pope refused them facilities as preachers or confessors. Being once more informed of the desire of Spain for his return and his appointment to an important post, Pignatelli resolved to quit the South of Europe and retire to the North, where he might still find himself able to resume the Jesuit habit. There still remained one country where the Pope's Bull did not run and where the Company still pursued its corporate existence. Thus it may be said that it was never totally suppressed.

In that part of Poland known as White Russia the Company possessed four colleges, two religious houses and several scattered missions. When Poland fell under the domination of Russia, the extraordinary Council convoked at St. Petersburg to determine the future of the conquered territory advised

the expulsion of the Jesuits. This was by no means the opinion of the Empress Catherine II, who had a profound appreciation and respect for the Jesuits in her dominions. On news of the Bull of Suppression reaching Russia an imperial order forbade its promulgation or execution in that country. In fact, two individuals who had the boldness to circulate in Vilna two copies of the Bull were summarily exiled. In vain did the Provincial of White Russia, Father Stanislaus Czerniewicz, supplicate the Empress for permission to obey the Papal commands. Catherine was obdurate and at her request Clement XIV instructed his ambassador at Warsaw that the Jesuits of White Russia were to remain in *statu quo* anterior to the issue of the Bull *Dominus ac Redemptor.*

To Pius VI Father Joseph Pignatelli expressed his desire to proceed to White Russia. The Pontiff acceded to his request, but illness obliged him to remain in Italy. Meanwhile signs were not wanting that the princes of Italy at least desired the return of the Jesuits. Ferdinand, Duke of Parma, a pious and far-seeing prince, wrote to the Empress Catherine appraising her of his desire that members of the still corporate Company in Russia might be permitted to enter his Duchy. This request was complied with and three of the Fathers proceeded to Italy.

Father Pignatelli spent two years at Parma, where his zeal and talents were sought after by the restored house of his Society. In Parma his spirit of humility, prayer and mortification, with his constant submission of self, gained all hearts. His liberality was one of his distinguishing characteristics. Indeed, as in the case of the Curé d'Ars, he would empty a drawer of money and returning find it refilled. At Colorno where he became master of novices he showed his great spirit of abnegation by joining in such menial duties as sweeping the corridors and washing dishes and plates. With such an example before them the novices learnt to triumph over pride and self-esteem and the religious of this house became indefatigable apostles in the mission field.

Naples later followed Parma in recalling the Jesuits and thus paved the way for their restoration throughout Italy. Father Pignatelli became in 1803 Provincial. Despite representations by the various courts concerned, Pius VII mani-

fested most clearly the attitude he intended to maintain regarding the Company of Jesus. Their Church of Gesù was once more opened to them, and the venerable Provincial was received by the Pope with the greatest benevolence and affection. Pius VII set the greatest value on the counsels of Father Pignatelli. He ardently desired to set a seal on the work of this faithful servant of Holy Church by investing him with the Roman purple and was only deterred from his purpose on learning such promotion would be in the highest degree distasteful to the recipient. The last years of this saintly man's life were spent at the hospice of Saint Pantaleon in Rome whither he had retired desiring obscurity and detachment from the world and where he could occupy himself with more facility in prayer and meditation. Yet even in this retreat political events obliged him again to stand in the forefront of the fray in defence of his Society.

Rome had been occupied by the French, the Pope himself deported as a prisoner, and the College of Cardinals dispersed. The humble community of Saint Pantaleon was even under suspicion of a plot against the invader. Further difficulties arose by reason of an order that all Spaniards resident in Rome should take the oath of allegiance to Napoleon's brother Joseph, lately nominated by the Emperor as King of Spain. Pignatelli's representations to the French authorities resulted in his little community being left in peace which however was but short-lived. The Pope had strictly forbidden the taking of an oath of allegiance to the usurpers of the States of the Church. Certain individuals there were who argued that it might be possible to combine fealty to the Holy See with complaisance toward the new power. The Provincial, himself convinced of the duty of every ecclesiastic to follow the dictates of the Pope, nevertheless recommended caution to the members of the Society in their public attitude. Unfortunately, one of the community of St. Pantaleon, Father Gentilini, a man of solid piety but of an imprudent nature, thought fit to publish a pamphlet on the subject. He also incurred the enmity of the French by inducing the Bishop of Tivoli, who had been led by specious arguments to take the oath, to recant publicly his action from the pulpit of his cathedral. Gentilini was imprisoned in the Castle of San Angelo and condemned at his

trial to the capital penalty, which was later commuted to exile. It was entirely due to Father Pignatelli's tact and influence that the remaining members of his community were finally allowed to pursue their vocation undisturbed.

During the remainder of his life the aged Provincial enjoyed comparative peace after so many years passed in storm and stress. His personal habits were in accord with a life of self-abnegation. His cell was the poorest and the least convenient of all. So exposed was it to the direct rays of the sun that in summer it was a veritable furnace. The habit he wore was so old and patched that it would scarcely hold together. To remonstrances that his attitude transgressed the limits of religious seemliness he would reply that for a religious poverty spelt decorum.

Joseph Mary Pignatelli passed to his eternal reward 15 November, 1811, in the seventy-fourth year of his life and the fifty-eighth of his religious profession. Three years later Pius VII delivered to Father Panizoni, thus curiously verifying a prophecy made by the saint to that religious, the Bull which finally restored the Company of Jesus throughout the world.

JOSCELYNE LECHMERE.

THE HIGHER EDUCATION OF NEGROES IN THE UNITED STATES.

Recently an educated Negro physician, a convert to Catholicism and a college graduate, addressed a Holy Name Society at a Communion breakfast. Later the pastor remarked: "The words of the Doctor, so simple, so inspiring, were for me a revelation and a reminder of the importance of higher education of the colored race, for the Catholic Church in this country." This article offers information on the problem which will surprise many.—Editor.

THE DEVELOPMENT of higher education among the Negroes in the United States is one of the most remarkable phenomena of the modern world. To believe that a race which only two or three generations ago was sunk in slavery, and wedded to an apparently hopeless ignorance, should now count among its members tens of thousands of men and women gifted with the highest degree of literary and scientific cultiva-

tion, together with many hundreds of thousands fitted with a solid, though moderate degree of education, is something that the wisest and most optimistic person could not have foreseen a century hence. The marvel of this development increases, rather than lessens, with the progress of time. From less than 2,500 college students in the year 1915 the number reached at least 23,038 in 1933; and promises a continually mounting increase, proportionate only to the ever-increasing thirst of the American Negro for education.

I.

The following figures will throw light upon this development. In the decade 1820-29 there were but three Negro college graduates in the United States; in 1860-69 there were 44; in 1890-1909 this figure had climbed to 1,613: a total of 3,856 from 1820 to 1909. In 1930, 2,071 Negroes received the bachelor's degree in the arts and sciences. In 1931 the total number of Negro graduates was about 18,000. Of the total number of Negro students in 1931, 24 per cent were in collegiate courses.[1]

A few more statistics will further illustrate the Negro movement for higher education. In the year 1928, out of 19,639 college students enrolled in Negro institutions in the States of the South and the border States, 10,658 were women and 8,981 were men.

A questionnaire sent out by the *Crisis* magazine showed the following numbers, admittedly inadequate, for the year 1931-32. Of 20,277 students of Negro descent, 19,256 were in college courses and 1,021 in professional schools. Of these, 2,123 received the degree of Bachelor of Arts; 194 the degree of Master of Arts; 7 the degree of Doctor of Philosophy; 17 the degree of Bachelor of Laws; 115 the degree of Doctor of Medicine; 40 the degree of Doctor of Dental Surgery, and 30 the degree of Pharmacy.[2] Of this number, 16,981 were in Negro colleges; and 2,338 in Northern non-racial institutions. All of these students were in either Protestant schools or purely secular institutions, with the exception of 237 who were in Xavier University, the only Negro Catholic college in the

[1] *Negro Year Book*, p. 210.

[2] *Crisis*, August, 1932.

United States, at New Orleans (31 graduates), and 36 enrolled in Loyola University, Chicago. There were also a few other Negro students attending Creighton University, Omaha, and several other Catholic colleges.

In the year 1932-33, according to the *Crisis* for August, 1933, the enrolment in Negro institutions was *somewhat* increasing, while that in white institutions was *largely* increasing. There were during that year 20,926 students in Negro colleges.[3] The bachelor's degree was obtained by 2,273; and 209 students won other degrees. Xavier University, in New Orleans, had 287 students, of whom seventeen obtained the A.B. or B.Sc. In Negro colleges, 74 obtained their M.A. There were 2,742 in white institutions, which figure, however, does not include a number of scattering schools not included in the report, nor all the Negro students registered in the various Catholic white colleges. Of the number just reported, 275 obtained the A.B. degree, and 177 obtained other degrees.

In the year 1931-32 the degree of Doctor of Philosophy was conferred upon five Negroes: Messrs Derbigny and Daniel (Columbia University), Nabrit (Brown University), W. N. Rivers, Jr., (Cornell University), and W. M. Cobb (Western Reserve University). The last-mentioned was the first Negro ever to receive the degree of Doctor of Philosophy at Western Reserve University. His work was done in Anatomy under Dr. Wingate Todd.

In the year 1932-33, "for the first time in the history of the Negro race in America 12 Doctors of Philosophy from first-class institutions have been sent out in one year. These include 2 from Ohio State University, 1 from Columbia, 1 from the University of Michigan, 1 from Harvard University, 1 from the University of Southern California, 1 from Chicago Uni-

[3] The following figures were given at the Conference on Colleges for Negro Youth, held at the Brookings Institution, in Washington, D. C., 4-5 January, 1934:

Total number of institutions offering college work for Negro youth	118
Total regular undergraduate enrolment in 112 out of the 118	21,642
Total graduate, professional, and special students, ditto	16,631
Total enrolment in these colleges	38,274
Total number of B.A. or B.S. degrees granted, 1932-33	2,296
Total amount of endowment of all Negro college institutions	$33,338,324.79
Total value of all plants (land, buildings, equipment)	$62,909,582.37
Total annual expenditures for maintenance	$9,327,193.32

versity, 1 from Massachusetts Institute of Technology, 1 from the University of Pennsylvania, 1 from Drew University, 1 from Fordham University, and 1 from Cornell University."

At Oberlin College, Ohio, the following scene was described by a spectator at the graduation exercises in 1932:[4]

> A slight restlessness rippled over the audience, but as I leaned in my seat there came an almost imperceptible pause in the line. Something in the president's voice suggested the catching of a breath as he called the name "Joseph Sandy Himes, Jr." In the utter stillness that followed there walked across the platform a slender, brown figure. He received his little book and then over his shoulders was fitted the beautiful hood of the Master of Arts. The dean of the college left his place and with light fingers on his arm walked with him to the edge of the platform; at the foot of the stairs a professor stood with uplifted hand, for Joseph Sandy Himes, Jr., twenty-four year old Negro, Phi Beta Kappa, Magna cum laude graduate of Oberlin in the class of 1931, is *blind.*

The majority of Negro college students are from the Southern States (four-fifths, according to Caliver),[5] and 46 per cent are from professional and business groups, whose children also maintained a higher scholastic rating in college. "A larger percentage of girls than men are sent to college; they are younger than men when they enter, but the age of entrance for both men and women is becoming higher. The data indicate a superiority in intelligence, as measured by the psychological examinations, of the women over the men; women also lead in high-school and college achievement."[6]

Evidence of the genuine appreciation of college education is shown by the increasing expenditures thereon in recent years. These figures "reflect not only the determination of the Negroes themselves to secure a college education, but also the increasing interest of both Government and philanthropy to aid the Negroes in this laudable desire."[7] The annual income of the Negro college was $2,250,000 in 1915 and $8,500,000 in 1926. The value of physical plants was $15,720,000 in 1915

[4] *Crisis*, August, 1932, p. 249.
[5] *Personnel Studies*, p. 15.
[6] Ibid., p. 107.
[7] *Twenty Year Report of Phelps-Stokes Fund*, 1932.

and $38,750,000 in 1926. Productive endowment was $7,225,000 in 1915 and $20,713,000 in 1928.[8] Incidentally, the *Negro Year Book* estimates (in 1931) that "through the churches and other means Negroes are each year raising about $3,500,000 for the support of their schools" (of all descriptions, elementary, secondary, and collegiate, etc.). Seventeen of the Negro colleges are owned, administered, and financed entirely by members of their race.[9]

"In 1895," says Dr. W. E. B. DuBois, "there were not more than 1,000 Negro students of full college grade in the United States. To-day there are over 19,000 in college and nearly 150,000 in high schools. In 1895, 60% of American Negroes, ten years of age or over, were illiterate. To-day, perhaps three-fourths can read and write. The increase of Negro students in industrial and land-grant colleges has been equally large. The latter have over 16,000 students and the increasing support of the government of the United States; while the great industrial schools, especially Hampton and Tuskegee, are the best endowed institutions for the education of black folk in the world." [10]

II.

Classification of the various Negro institutions is not easy. Says the Englishman, Lance G. E. Jones: [11]

> It would be difficult to find in the whole range of American education such an intermingling of prosperity and poverty, efficiency and inefficiency, pretentiousness and achievement as in the numerous institutions for the higher education of the Negro which are irregularly distributed throughout the South, and known either as Colleges or Universities. To classify them is difficult, for though it is convenient to group them either as Colleges of Liberal Arts on the one hand, or as Agricultural and Mechanical Colleges, Normal and Agricultural or Normal and Industrial Schools on the other, the distinction is not always easy to maintain in a particular case. To the first group may be assigned Colleges supported by religious denominations (64 or more in number), and such independent insti-

[8] Ibid., p. 39.

[9] See figures previously referred to in footnote, page 132.

[10] Howard University, June 6, 1930.

[11] *Negro Schools in the United States*, p. 25.

tutions as Atlanta, Fisk, and Howard Universities and the University of Western Tennessee at Memphis. To the second group belong seventeen State Agricultural and Mechanical Colleges for Negroes, (Land Grant Colleges) Hampton and Tuskegee Institutes, and a number of Normal and Industrial (or Normal and Agricultural) Schools which undertake a certain amount of work of college grade.

Nothing but a detailed account of every institution would give an idea of the variety that prevails. However, the purpose of this article is not so much to study the lower grades of institutions, such as those which attempt "to provide for the Negro's educational progress almost from the cradle to the grave," but to concentrate on the institutions which register and typify the Negro's highest planes of educational achievement.

Thirty-five years have passed, years in which the above remarkable progress has been registered, since the field of Negro education in the United States was rocked by the historic controversy concerning the type of education which American Negroes need. Should academic education come first, or should the Negro, only recently freed from slavery, be trained to adapt himself to the social and economic conditions in which he found himself? Said the advocates of the former school.[12] "The economic adaptation of the Negro to the South must in education be subordinated to the great necessity of teaching life and culture. The South, and more especially the Negro, needed and must have trained and educated leadership if civilization was to survive. . . The object of education was not to make men carpenters, but to make carpenters men."

Said the advocates of the other school, guided by their great leader Dr. Booker T. Washington: "Here then is not time for a philosophy of economic or class revolution and race hatred. There must be friendship and good will between employer and employee, between black and white. They have common interests, and the matter of their future relations in politics and society can well be left for future generations and different times to solve. . . The Negro first should be made the intelligent laborer, the trained farmer, the skilled artisan of the South." This accomplished, all else would follow.

[12] DuBois, ibid.

The controversy grew to incredible bitterness. "The Negro race and their friends were split in twain by the intensity of their feeling and men were labeled and earmarked by their allegiance to one school of thought and the other." To-day the battle has become but a matter of history. Nevertheless, as Dr. DuBois, the famous Negro philosopher quoted above, remarks, the problem is as yet unsolved. The radical changes in industry from the small trades to mass production, which have taken place since 1895, have rendered futile a considerable part of the former manual training that characterized the industrial schools. The visitor to Hampton Institute, in Virginia, is shown some of the great workshops which are now no longer in use, since their purpose is no longer practical. "Thus the industrial school," says DuBois, "increasingly faces a blank wall and its astonishing answer to-day to the puzzle is slowly but surely to transform the industrial school into a college." Hampton Institute, founded by General Armstrong, and Tuskegee Institute, founded in Alabama by Hampton's most famous graduate, Booker T. Washington, are to-day colleges, no longer secondary schools. Hence they find themselves in competition with the purely collegiate institutions and universities that have no industrial background of origin.

Nevertheless, it would be a mistake to imagine that the industrial ideal has completely succumbed. It has undergone a remarkable transformation in the development of so-called "community education". This, quite as much as industrial training, was a basic concept of Booker Washington. Through community education, the school builds up the social and economic life of the rural community in which it is situated. Thirty-five years of experience have given to those engaged in community education a remarkably practical technique, of so effective a character that its methods have been called into play not only for the United States, but for many important educational enterprises in Africa; and even for white educational enterprises under the auspices of the Protestant missions.

But for this type of education, the secondary school remains as the most effective basis. Although both Hampton and Tuskegee carry on a certain degree of community education, especially Tuskegee, its most interesting manifestations are in

various secondary schools in the Southern States where a far-reaching community-education program is set on foot: such as the Fort Valley School, in Georgia, the Calhoun School in Alabama, the school of Mary McLeod Bethune, at Daytona, Fla., and the Penn School near Beaufort, South Carolina. Of this type, also, is the unique enterprise conducted under Catholic auspices at Ridge, Maryland, entitled the Cardinal Gibbons Institute.

III.

To discuss this question, however, would take us far afield from the subject of this article, although it is by no means unrelated to it, since experience as well as reason shows that the best foundations for higher education are laid when a solidly cultured and civilized community life is developed. Turning to the question of standards in higher education, we find, to quote Charles W. Florence,[13] that "the rapid expansion in higher education has placed the Negro college in a position of peculiar disadvantage". On the one hand, there is the problem of ministering to an ever more numerous but varied and poorly prepared body of students; on the other, the ever-increasing requirements of educational accrediting agencies. Thus courses are multiplied; and, in order to obtain degrees, Negro educators are obliged to institute, at great expense both to the Negroes themselves and to their benefactors, expensive departments and equipments, that are planned not for the particular needs of the Negro group, but for the widely differing conditions of the immense white majority. Nevertheless, the Negro colleges have been meeting this problem with surprising energy and resourcefulness.

The educational standards of the principal Negro institutions have been greatly elevated by the requirements set for them by the principal philanthropic foundations, on which they depend to a large extent for their support. These foundations have assumed an increasingly critical attitude toward their beneficiaries; preceding their contributions not only by analytic study of the needs of the institutions to be helped, but by positive constructive suggestions. This constructive work has

[13] *Higher Education of the American Negro*, p. 43.

been done particularly by the General Education Board, of the Rockefeller Foundation. Due to the suggestions of this Board, some smaller and inefficient institutions have been eliminated, or they have been combined into a larger consolidated institution, where each member can devote itself to a specialized form of work.

Thus in the year 1929, three of the leading Negro colleges of the South, all situated in the city of Atlanta, Georgia, were combined. Spelman College, which had been founded in 1881 and had become the first accredited college for Negro women, and Morehouse College, which, since its founding in 1867, had grown to be the largest and perhaps the best known of all colleges for Negro men, were affiliated with Atlanta University, the entire institution being known as Atlanta University. In similar fashion, Straight College, Flint-Goodrich Hospital, and New Orleans College were recently united into the $2,000,000 Dillard University, in the city of New Orleans. Under the affiliation agreement of 1 April, 1929, for Atlanta University, each institution has its own board of trustees, and maintains its own corporate identity. Spelman College remains an undergraduate college for women, Morehouse College an undergraduate college for men, while all graduate and professional work is centered in Atlanta University. The following will give an idea of the program that has been begun by Atlanta University: A Department of Education to train men and women particularly for school administration positions and teaching in high schools and colleges. A Department of Economics and Business Administration, to prepare young men for intelligent participation in business. A Department of Fine Arts; work in library training; and, in conjunction with the Atlanta School of Social Work, increased facilities for the training of Negro social workers.

In formulating this program Atlanta University has one great objective in mind—the training of Negro youth for leadership. Dr. John Hope, distinguished president of the university, has defined Negro leadership as "a clear, fine understanding of the needs and hopes of the Negroes to-day and the ability and purpose to translate these into fact". The aim is not merely to give men and women technical proficiency and professional skill, but "to develop in them real culture and an earnest and intelligent understanding of the problems they must face and solve".

The Rollins College Conference Report contained the statement: "The inevitable trend in education is toward the rapid thinning of the traditional educational wall between vocational and cultural."

The educational program at Fisk University, in Nashville, Tennessee, says its president, Dr. Thomas E. Jones, emphasizes "health, social contacts, studies, and religion. It devotes much time to counseling, routes students into pre-professional courses and encourages those not ready to select a vocation to broaden and deepen their culture". Fisk University has developed a remarkable program of research.

During the past five years more than a dozen volumes in sociology, anthropology, economics, health, literature, and philosophy and religion have been published at Fisk.

At present, students of physics are engaged in helping a professor describe the curve of molecular action in certain diatomic gases. Students of chemistry are analyzing the anesthetic properties of the American fire weed. Students of sociology and psychology are studying the effects of economic income upon marital stability and child delinquency.

Fisk has stuck to the purpose of the founders, to provide a liberal arts education for Negro youth.

The first Fisk Singers, a band of eleven students still in their 'teens, with ill-assorted dresses and coats as much too long for their trousers as their trousers were too short for their shoes, started North not long after the Civil War.

A wave of enthusiasm swept them across the North and East and beyond the sea to the courts of Europe.

And they brought back money for a forty-acre campus and Jubilee Hall, the first college building of its kind for Negroes in America. Today twenty-five halls greet the visitor, and one of those first graduates recently left $100,000 to the college.

Similar accounts might be given of the accomplishments and program of several other of the major Negro institutions. In general, their major results so far have been in the field of science and the social sciences. The Negro college is a powerful agency in developing the peculiar cultural gifts of the Negro race: musical, artistic, etc. The study of Negro history, too, with its revelation of the capacity and accomplishments of the race, as well as the kindred subjects of Negro ethnology

and anthropology, finds its natural development in the Negro college. There, too, as in a laboratory, the peculiar economic and social problems of the Negro, at home and abroad, may be worked out and analyzed at leisure.

Extracurricular activities play an important part in the work of the Negro student. Says Ambrose Caliver: [14] "Whatever advantages extracurricular activities may have for the white student, it may be safely averred that these advantages are doubled for the colored student.

According to N. C. Newbold, Director of Negro Education, of the State Department of Education, Raleigh, North Carolina, all the North Carolina colleges have received State recognition on standard levels. More than $4,000,000 have been appropriated by the State for the State institutions, and probably at least that much again has been spent on the private colleges during the last decade. More than 2,600 college students were enrolled within the State during the year 1930-31. Approximately 100 members of the faculties hold M.A. degrees or higher. The proposal has been made that each one of the dozen higher institutions in the State should study one major industry or calling; agriculture, banking, medicine, cotton manufacturing, or some other; determine where and how Negroes fit into the single enterprise, and then furnish this information, after it has been carefully tested, to all the teachers' agencies that might distribute and use the information.[15]

IV.

Turning then to the question of the concrete accomplishment of Negro higher education, whether in Negro colleges and universities or elsewhere, many interesting facts are at hand. Teacher training, of course, is one of the most obvious and most immediately needed results. The "United States Survey Report," for 1927, showed 1,119 Negro teachers trained in 54 colleges, of which twenty were Negro institutions. "There is an annual demand for approximately 1,000 men and women who have received advanced training as teachers." [16] Gradually the qualifications of the teachers in the Negro colleges

[14] *Personnel Study among Negro Students*, p. 39.
[15] McKinney, *Higher Education among Negroes*, p. 80.
[16] *Journal of Negro Education*, April, 1932, p. 22.

themselves are being raised. Whereas in 1922 hardly more than one-third of the 984 Negro college teachers investigated by Arthur D. Wright, in his "Report on Negro Universities and Colleges," possessed an A.B. degree; in 1932, out of a single group of between thirty and forty Negro teachers of science and English in as many Negro institutions, nearly every one had taken an advanced degree in some Northern institution.

That Negro higher education has contributed to the improvement of social relations between the races may be asserted. Such improvement is a natural development, both from the effect of the colleges upon the masses of the Negroes themselves, as well as their effect directly upon the white group.

Through the development of teachers, for all grades of education, social workers, business men, professional men as lawyers and physicians of the race, and leaders in every other branch of activity, the means are afforded for raising the status of the Negro masses, and for thus giving them a more independent and stable situation in society. Slowly but steadily, the work of college alumni has filtered down through the schools of the South, and has provided even the remotest rural districts with thousands of qualified teachers, some of them highly cultured men and women, who are devoting themselves with rare self-sacrifice to the cause of racial betterment. Through their efforts the Negro is made into a self-respecting citizen, a capable and industrious worker, and liberated from a condition of insecurity and despair.

This improvement of the conditions of the race itself tends to better relations with the white group. Prejudice is primarily caused by the conflict of the ignorant and irresponsible elements in the community whose passions, in turn, are exploited by political demagogues for selfish purposes.

A definite, even though a somewhat grudging tribute to the beneficial factor of Negro higher education in the relationships of the two races in the South, is attested by the slowly increasing appropriations made for Negro education by the legislatures of the various Southern States, as well as by the Federal Government. Small as they may be in proportion to what is owing the Negroes, they are nevertheless prompted by a recognition that without educated leaders of the race any last-

ing rapprochement is chimerical. Data and figures are given in *Journal of Negro Education,* October, 1932, page 396 to 399, for the various Southern States.

In estimating what the Negro colleges have done for the Negro, an important element is the effect which these institutions have had upon the initiative of the Negroes themselves. This initiative is shown by the tremendous efforts which the Negroes have made towards the support of their own institutions: "the contributions which the Negroes themselves, out of their mass poverty and in spite of economic handicaps, are making annually to their schools." [17] This, in turn, has led to a more intelligent placing of white benevolence, which, instead of being "spread out thinly" over the whole field of Negro education, is now being more wisely directed towards certain special needs, and thus "it has re-discovered the absolute necessity of giving the Negroes a true chance to help build for themselves and for America." Teaching scholarships, for instance, provided by the General Education Board of the Rockefeller Foundation, and other agencies, are helping to produce more competent administrators and educators of the race.

These institutions have also demonstrated the capacity of Negroes to manage their own institutions, with proper encouragement and assistance from the whites. "The old Negro college," says Dr. Kelly Miller, Dean of Howard University, "necessarily fell under the patriarchal control of the good white missionaries who came down from the North. Most of these have passed from labor to reward. They have no lineal descendants after the spirit, so that the teaching and managerial staff of Negro colleges will fall more and more under Negro leadership and direction. It is interesting to study relative and comparative effectiveness of these several types of institutions. Lincoln and Fisk still hold to the white administration. Howard, Atlanta, Shaw, and John C. Smith have shifted from the white to Negro administrative control." [18] One of the most searching critics of Negro education in recent times, Arthur D. Wright of the General Education Board, says plainly that "it must be admitted, as a leading white authority

[17] Mary McLeod Bethune.

[18] McKinney, p. 35.

in Negro education put it, when asked his opinion about this rather rapid change, that every Negro president who has succeeded a white man has been a decided improvement."

The *Negro Year Book,* pp. 174 to 195, gives a partial survey of the achievements of the students and graduates of Negro colleges and universities. A few facts taken at random may suggest the rest. The names are taken indiscriminately from the alumni of Negro colleges, and from white institutions where Negroes have studied.

Scholastic achievements. Robert C. Weaver, student at Harvard University, awarded Pasteur medal for 1928 for the best speaker on a subject drawn from contemporary French politics. Also the first Negro member of a Harvard University debating team in the past twenty-five years.

Editorial staffs of student law reviews. Mrs. Clara Burrill Bruce, Boston University, 1925; James Madison Nabrit and John Preston Davis, University of Chicago; Sadie Tanner Mossell and Robert Burk Johnson, University of Pennsylvania, Leon Whitaker, University of California.

Asa T. Spaulding, graduated *magna cum laude* from New York University (white) in 1930; Martha A. Roberts, graduated from the University of Illinois with honors throughout her entire course, in 1928. Merze Tate, of Western Teachers' College, Kalamazoo, Michigan, worked her way through college, finished her four-year course in three years, and graduated the first of a class of 2,300 students.

In 1933, John A. Davis graduated *summa cum laude* from Williams College (white) and John Franklin Walker graduated *summa cum laude* from Tufts College (white).

Equally important, in its own way, is the effect that Negro educational institutions have had *directly* upon the mind of more intelligent whites. They afford a standing example of what the Negro can become by his own efforts, hence a silent refutation of the ingrained view that he is by nature ignorant and serf-like. Nothing is more familiar to those who have had experience of racial relations than the profound impression invariably produced upon the casual white visitor to a Negro educational institution by the transformation in manners, and even in appearance, which its training produces. This impres-

sion is one of the most moving of which the human heart is capable, and I have personally seen even the most hostile and indifferent moved to emotion and an alteration of their whole racial viewpoint by just such simple contacts with the educated and cultured Negro. It is a notable experience.

Immediate contacts with the white group are, therefore, a recognized factor in Negro higher education; either through the encouragement of white visitors, who are treated as a rule with the finest kind of courtesy, or by means of contacts with white students. In Montgomery, Alabama, the headquarters of the former Southern Confederacy, a group of young white college students recently came out to the Alabama State college for Negroes, expressing the desire of their own accord, that "all racial lines," be forgotten. In Tennessee the white students of Vanderbilt University, the Y.M.C.A. Graduate School, Scarritt College for Christian Workers, and Peabody College exchange visits with the Negro students of Fisk University and A. & I. Normal School. In the two sets of schools, during the last three years at least eight Doctors' theses and more than thirty Masters' theses have dealt with the race problem in some phase. A professor in one of these white institutions is at present working on a textbook in sociology with a colored professor of sociology at Fisk University.[19] Other similar instances might be multiplied in Virginia, West Virginia, North Carolina (Duke University, white), and elsewhere.

Every graduate of a Negro college is a potential missionary for the higher concept of his race, in whatever community he lives. It would be impossible to trace the silent, but effective influence that these thousands of cultivated men and women have had all over the United States in creating a better understanding, in serving on committees and in organizations for social betterment, in religious undertakings, etc.

One instance of which the writer himself is witness has been the annual meetings of the Interracial Committee on Vocational Guidance that is sponsored by the public-school system of New York City. This committee is one of numerous such groups now extant in the United States where experienced men and

[19] W. D. Weatherford, in the *Journal of Negro Education*, April, 1933, p. 149.

women of both races meet around a table and discuss the needs of the depressed Negro group. These discussions are notable for their fairness and frankness. But they would be impossible were it not for the presence among them of Negro college and university graduates, including some Doctors of Philosophy.

This would, however, not be understood as implying that the relations between the élite of the two races in the U. S. are generally ideal. Contacts are rare and scant, misunderstandings rife and bitter. The merest beginning has been made. New frictions arise with the removal of the old. But in so far as they create genuinely educated persons, the colleges do supply an indispensable element for better race relations.

V.

Passing, then to the wider field of cultural elevation and of moral development, we have to content ourselves with a series of observations, some of which demand qualification.

The records of achievement previously cited are sufficient indication of the cultural development which the Negro colleges afford to those young men and women who are able and willing to make use of their opportunities. Naturally, the effectiveness of the college cannot be judged in isolation from the material that is fed into it. The Negro colleges suffer seriously from the weaknesses of the secondary and elementary institutions out of which their pupils have risen; from the very inadequate facilities given in many parts of the country for solid preparatory studies. "Inadequacy and poverty," stated a recent report of the United States Bureau of Education, "are the outstanding characteristics of every type and grade of education of Negroes in the United States. No form of education is satisfactorily equipped or supported. Fifty per cent of the colored teachers in public schools have an education less than the equivalent of the sixth grade."

The struggle, too, against adverse economic conditions hampers development of character, when it exceeds a certain point, as well as scholarship itself. A recent study of the income of students in Howard University, in Washington showed that the majority of the students there are unable to maintain the minimum desirable standard of living. If every out-of-

town male student received the average amount from the average source of income he would still be $23.19 short of the $800 which is judged necessary for him under the circumstances; the female student would be still $266.29 short of the $850 which is judged necessary for her.

Nevertheless, these very difficulties bring into higher relief those characters which are able to survive the ordeal of the struggle against poverty. No one can come into contact with those young men and women who have achieved high honors in the Negro colleges or as Negroes in other institutions without being impressed by a general high level of character. The transformation worked by education has been profound. In many cases the imaginative or artistic sense of the race has been happily preserved through the educational process.

The finer type of Negro colleges is capable of sending out, for debates, students' reunions, or other events, groups of their own number who can hold their own in refinement, courtesy, and capacity for intelligent discussion and conversation with the most cultured white groups.

The last two or three years have seen astonishing successes by Negro students of the major white institutions, in the field of athletics. This form of supremacy may seem to have little significance from the standpoint of education. With all allowance, however, for the undue emphasis laid upon athletics in the mind of the American public, the fact remains that the achievements of such young men as DeHart Hubbard, Eddie Tolan, Everett Beatty, Lee Ruggles, and Ralph Metcalfe, are a distinct witness to the capabilities of the Negro race. The winning of such honors is not merely the fruit of physical prowess; it demands a grueling self-restraint, a genuine unselfishness, and especially a mastering of the depressing sense of inferiority, which cannot be predicated without some foundation of spiritual character. The personality of Ralph Metcalfe, for instance, who has equalled or broken practically every track record in existence, has accomplished for his race more than many discourses or impassioned pleas. This young man, an alumnus of Marquette University, in Milwaukee, is a convinced convert to the Catholic Faith, and was elected by his fellow white students treasurer of the Sodality of the Blessed Virgin.

He has made a deep impression by his simplicity, genial humor, and modesty, as well as by his stand for cleanness and purity of life.

VI.

As to the defects that may be alleged against the training given in the Negro colleges and universities, it is undoubtedly true that their work is open to criticism, as well, from the standpoint of the formation of character. There are plenty of instances of unsatisfactory products of Negro colleges, just as there are of white colleges. Such indictments, however, may be met by the following considerations.

1. The Negro colleges naturally share, since they conform to it, whatever defects attach to the American educational system, including its uncertainty of objective; just as they share whatever advantages that system may possess. The pedagogical faults that may be alleged in their regard, arise from the system which they are obliged to adopt, in order to exist, not from the principle of education as education.

2. Negro schools, moreover, suffer from certain special situations, that create problems peculiar to themselves.

(a) First, they are subject to a peculiar dilemma, so far not yet satisfactorily solved, as to how far the Negro student is to consider strictly his own educational needs, and how far he is to sacrifice his own personal interests to those of the group with which he is identified.

Some of the Negro writers, such as Dr. Carter G. Woodson, are vehement in their denunciations of the Negro educational institutions for turning out types of men who are interested merely in self-promotion, and not concerned about the race as a whole. Their theory is that the process of higher education tends to divert the student's interest from those of his race, and make him less useful as a leader and guide for the group. To this idea Dr. Woodson's book: "The Mis-Education of the Negro," is principally dedicated. A strong case can be made out for this assertion; and it is reasonable to assume it to be true of certain types of Negro students, and of certain more opportunistic institutions. But the indictment seems oversevere for the Negro colleges as a whole. The highest advances

as yet made in the Negro educational field, as at Atlanta University, are definitely consecrated to the idea of working for the betterment of the Negro group, as has been made plain by President Hope in his utterances.

Frank pessimism as to the possibility of adapting the objectives of Negro higher education into the general scheme of American education as now constituted was expressed by Dr. W. E. B. DuBois, in his address at Fisk University in June, 1933, on the "Field and Function of a Negro College." "A Negro university," said Dr. DuBois, "simply accepts the bald fact that we are segregated, apart, hammered into a separate unity by spiritual intolerance and legal sanction backed by mob law, and that this separation is growing in strength and fixation." Therefore, he concludes, "let us not beat futile wings in impotent frenzy, but carefully plan and guide our segregated life, organize in industry and politics to protect it and expand it and above all to give it unhampered spiritual expression in art and literature."

Others would emphasize the advantage of making one's own way in the world, regardless of racial handicaps. Young men or women of talent should bear the fierce light of competition, and match their wits with the most rigorous standards of white achievement. Hence the Negro college should not allow itself to distract itself from this task. Such a counsel, naturally, is grounded upon a more optimistic view as to the immediate future of race relations than is possessed by Dr. DuBois.

The many other conflicting shades of opinion seem to revolve around the issues of hopefulness or pessimism as to the changing attitude of the whites. The more positively the white man insists that the relationships between the races, as now constituted, are destined to be unchanging, even to the last detail, the more ground is provided for a radical philosophy of distrust. No power on earth can make the Negro *satisfied* with his present situation in this country. The Negro's dissatisfaction is widespread and increasing and confined to no section of the country; and it is sheer blindness to be oblivious to this fact. And this distrust is increased by the fact that the laissez-faire economic system of the dominant race, in which the Negro educator has been obliged to confide in planning for

the future of his charges, has recently been declared unworthy of confidence by the very people who have created it. Thus the white man, in advising the Negro to be practical and take things as they are, is, at the present moment, unable to tell him what things actually are, and consequently, what is or is not practical in agriculture, in industry, or in the professions.

A philosophy of distrust, however, is as contrary to Catholic educational ideals as is an ungrounded optimism. In the plan of Catholic education the contradictories are harmonized. Squarely placing moral evil as the root of all misery, it declares Christianity as a teaching and as a religion, capable of coping with moral evil in human relationships, no matter how deep-rooted or sanctioned by un-Christian usage.

In the Catholic educational plan, moreover, a personal element is at hand which is placed definitely above pessimism or distrust; that of the religious authorities of the Church. With every allowance made for the failures of one or the other individual personage to act in a manner to inspire confidence, the Catholic can never be party to a doctrine which will inspire distrust of the administration of the Church as a whole. His faith in the goodness of God Himself, and in the presence of the Divine Founder in the Church, leads him, in educational as in purely religious affairs, to confidence in the basic good-will and disinterestedness of those in whose hands the disposal of Catholic education rests. Whatever misunderstandings for the time being exist, they will and must be eradicated with due representation of needs and forbearance on the part of all concerned.

(b) Another disturbing factor is the dependence of the Negro schools on benevolence and political patronage. Where the benevolence is of the more enlightened type, as in the case of the major educational foundations, it has proved helpful rather than otherwise from the strictly educational standpoint, and has been an agent in introducing higher standards of work, equipment, and credits. But where political influence is necessary, agitation and discontent ensue, and several of the major Negro institutions are kept in a state of disturbance due to this circumstance.

(c) Added to this is the press publicity which, in the United States is given to trivial happenings on the University campus.

(d) The rapidity with which the race has risen, moreover, from a state of well-nigh universal bondage and ignorance, deprives the Negro college of the advantage of a background of culture. Nevertheless, the older Negro institutions have already their memories and traditions, their heroes and heroines of the earlier years, their established customs, such as the spirituals at Hampton, which have a steadying effect upon the imaginations and lives of the students.

VII.

Grave concern has been manifested in recent years concerning the moral training given by the Negro colleges. Complaints have come to the writer both as to the conduct of the students themselves, and as to the teaching proffered by the staffs; such subjects as birth-control and other deviations being openly advocated. Here, again, there are very marked differences between the different types of schools, as well as the religious atmosphere; although even in supposedly conservative atmospheres some of the objectionable teaching has been alleged.

Dr. DuBois, in his address at Howard University on June, 1930, complained of the ineffective moral training given by the Negro college. In his usual vigorous style he observed:

> But as hitherto a thick and thin defender of the college, it seems to me that we are getting into our Negro colleges considerably more than our share of plain fools.
>
> Acquiring as we do in college no guidance to a broad economic comprehension and a sure industrial foundation, and simultaneously a tendency to live beyond our means, we are graduating young men and women with an intense and overwhelming appetite for wealth and no reasonable way of gratifying it, no philosophy for counteracting it.
>
> Trained more and more to enjoy a sexual freedom as undergraduates, we refuse as graduates to found and support even moderate families, because we cannot afford them; and we are beginning to sneer at group organization and race leadership as mere futile gestures.

However, is this record different from that of the colleges which minister to the white students? The same series of

charges may be brought against them; due to the decay of definite religious belief, with the consequent relaxation of moral standards.

In like manner, there is no reason to doubt that higher education for Negro students under Catholic auspices will, in so far as it is made available for them, produce effects in every respect comparable to those for the white youth. To deny such a proposition is to run counter to the very concept of education. It is also contrary to the experience that has been obtained concerning the response of the Negro to all other Catholic influences to which he has been subjected, including that of elementary and secondary schools. The record of the few scattered colored students who have been able to attend Catholic white colleges ("able," that is to say, (a) financially; (b) from the point of view of necessary preparation; and (c) *admitted to the same*) has shown a ready response to the religious and moral training of those colleges. Again, where, in the non-Catholic Negro educational system, the finest moral results have been achieved, and the highest type of men and women graduated, it has been due to the inculcation of such Christian principles as still exist outside of the Catholic Church among the more religiously minded type of Protestants.

Particular interest, of course, attaches to the important Catholic venture into the field of Negro-college education that has been undertaken by Xavier University in New Orleans; a venture which deserves a longer mention than it is possible for me to give in this crowded article. Xavier is of too recent origin as a full-fledged collegiate institution to permit many deductions from experience as to the results that may obtain from this type of Catholic education. The careful scholastic preparations, however, made by the Sisters of the Blessed Sacrament in conjunction with the Fathers of the Society of St. Joseph, combined with the superb material equipment, give every hope of success. The new unit of Xavier University was dedicated by Cardinal Dougherty, Archbishop of Philadelphia, on 12 October, 1932; and is rated as one of the finest educational buildings in the South.

VIII.

Three principal conclusions are reached at the end of this study.

1. The higher education of the Negro has come to stay. It has been embraced by the race with a fervor and determination that cannot be conceived by those who have not been in immediate contact with the movement. Hence for us as Catholics, full cognizance must be taken of this fact. Theorizing on the wisdom of such higher education is vain and beside the point. The Negroes demand such education, and they are going to get it. If we cannot give it to them under Catholic auspices, they will get it any way. Their educational achievements in such a short time are one of the greatest facts in history.

2. The history of Negro higher education in the United States proves that there is no known limit to the educability of the Negro. No bounds have been set to his power for acquiring either skill or knowledge, to the variety of the fields into which he may enter and distinguish himself. Such bounds as have heretofore been extant are ascribable to lack of opportunity, not to any inherent limitations of the race. This is true along the lines of science; art; research; and other fields. What capabilities the Negro may have along the lines of pure philosophic speculation is as yet a matter of conjecture, since his situation has not called for such development.

3. The situation cannot be met, from the standpoint of the Church, by providing Negro Catholic colleges alone. Some such institutions are undoubtedly required, particularly under the handicaps from which the Negroes labor. The precedent of the non-Catholic Negro cannot be neglected and youth cannot be made to wait and lose its opportunity until the barriers caused by racial prejudice are done away with. Even without these barriers, there still may well be a legitimate demand on the part of Negroes for certain institutions which will minister particularly to their own group, where special group needs are at hand.

This however granted, there is still to be found the only complete solution of the problem of providing adequate higher education for the American Negro. Until this is done, a hopeless dilemma is at hand; and the apostolate of the Catholic Church among the Negroes in this country will be stunted at its very source. No duplicated system of Catholic college and university education, however elaborate, can possibly satisfy

the educational needs of *all* our more talented Catholic Negro youth. The only adequate solution to the problem is, besides the provision for special Negro institutions where there are special needs, or special requirements by law, the admission of Negro youth to all Catholic colleges and universities where it is legally possible.

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PRIESTS WHO VISIT ARS.

ON 9 AUGUST OF EACH YEAR Holy Church places before her children and especially before her priests, particularly pastors, the life of the great servant of God, Saint John Baptist Marie Vianney, familiarly known as the Curé of Ars, recently proclaimed by Pius XI the heavenly patron of all parish priests. His outstanding life as priest, so enriched by supernatural favors, has often appeared in print, whilst his shrine in the village of Ars is comparatively unknown. This paper is written for the REVIEW to the end that priests may be encouraged to make Ars a place of pious pilgrimage, and draw lessons from the extraordinary life of this saintly village pastor. A gorgeous basilica rears its imposing dome within the shadows of the rookery-rectory and humble, quaint, rustic church that greeted Saint Vianney on his arrival as pastor in Ars. This classic pile of architectural art is a minor attraction beside the other sanctified spots. Modernism as reflected in life around us to-day loses forthwith all appeal when paired with the breathing, silent, though eloquent group of age-old buildings standing before the pilgrim to-day in Ars. Seventy-six years have come and gone since the Curé slept in the Lord, yet Ars is fragrant with the perfumes of the eternal camping ground.

In these buildings one feels the concrete rebirth of Bethlehem's story, the dark and ever hopeful outline of Calvary, the epitome of everything in Christianity during nigh two thousand years. One realizes, and especially the priest, that here lived a giant, not long ago. One is convinced that sanctity still flourishes and startles a sensual world. The transcending

power of Holy Orders stands out in magnificent force, victorious over self, wealth, flesh and every species of worldly gaiety. The dignity, grandeur, the awful sublimity of the Holy Priesthood are outlined in Ars, in the life of a humble, rustic parish priest. Whatever else may impress the pilgrim to Ars, the evidence that Holy Orders is a divine armory, an ocean of boundless mercy and hope, an assured refuge for a sinful world, is overwhelming. The very atmosphere sends a thrill to the soul, and the longer one remains in this sacred place, the more, like Moses of an elder day, one realizes that the very soil is holy, that it is good to be there. The Curé meets every rigid test of manhood, priesthood, and sainthood.

He who would have an accurate estimate of the Curé of Ars will not find it so much in books and ponderous tomes as he will on beholding the living, tangible facts written on stone in rural Ars, the Ars of to-day, the Ars of yesterday and of to-morrow.

The priest who visits Europe's sacred shrines and chapels primarily for self-sanctification, and fails to visit Ars, discounts the spiritual asset that can be found within his reach. It is sad to state that the number of priests who visit Ars and who come from countries other than France is wofully small. The records so faithfully kept are painfully silent on this score. Yet Saint Vianney is the patron in high heaven of all parish priests.

Rome, the center of Christendom, and the residence of the Vicar of Christ, rich in her treasures of art and sanctity, rightfully demands a visit from every Catholic; Lourdes, Our Blessed Mother's city, fascinates and charms; Ireland edifies and strikes and impresses the Christian heart with the result that after centuries she still merits the title of Isle of Saints and Scholars; romantic Tyrol and the Bavarian regions announce their religious and patriotic loyalty to God and country; Lisieux and Assisi elevate with angelic and seraphic charm. The Holy Land redolent with all that reflects the life and sufferings of Christ invites and before the divine panorama revealed the memory of Good Friday is recalled with the glory of Easter morn in the offing.

Ars is of more recent fame than all of these; a fame recognized by the solemn voice of the Church. It appeals to all and to none more forcibly and powerfully than to parish

priests. The great Sacrament of Holy Orders here finds its apotheosis. Take away the Curé of Ars from the picture and forthwith Ars loses its *raison d'être.* Here lived the most astounding priest since the days of Jesus Christ Himself. A visit forces the priest to realize that Holy Orders means life, Catholic Action, zeal, hunger and thirst for souls, the casting out of sin, ease, comfort, self-indulgence, and the substituting therefor of self-sacrifice, duty, labor for souls, love of sinners, in spite of moral blight the rule and sway of Calvary's mysteries.

As stated, saints are not born such: they make themselves saints under the urge of grace from heaven. Grace is free to all and when allied with a strong will operating in a constant effort to please God, the result is seen in high sanctity. Man has free will; God does not force the will; He leaves it perfectly free. The saint uses his free will and strives to bring it into conformity with the Holy Will of God; he uses God's gifts for high and noble purposes, whilst the unspiritual abuse these same great gifts and thus dig a chasm between themselves and God.

There are many lessons that might be mentioned and elaborated upon by the priest who visits Ars. The entire field of pastoral theology is there in the crude rectory and small church, poorly ventilated, both standing in their eloquent silence. These lash the vanities of the world and summon a sensual, easy life to solemn attention.

These two precious heirlooms bequeathed unto the priests of all time stand there at the express command of the sainted Holy Father, Pius X, who called the Curé of Ars " socius meus, mon compagnon ". This Holy Father headed the list of donors toward the erection of the grand basilica. A marble tablet within the old church records the fact of this order, which was coupled with the statement that no form of art or architecture could ever be fitting substitutes.

The pilgrim sojourning in Ars seems to hear the rumble of voices from on high declaring " Salus populi est suprema lex."

The village is within six hours' ride by fast express trains from Paris. Pilgrims leave the express at Villefranche-sur-Saône (not the Villefranche along the Mediterranean Sea), and

take a tiny train for Ars and after an hour of meandering through and over the beautiful mountains reaches the holy town of Ars. The village, which has a population of about six hundred souls, nestles in an agricultural region, which during winter is severely tried with snows and Arctic winds; in summer time the village is a hot-house. These two facts must be borne in mind as one reads the life of the Saint. Much that has been written about the Saint of Ars, especially the earlier lives of the Saint, including Abbé Monnin's *Life of Saint Vianney,* is not based upon facts. These lives do not recount the great number of supernatural marvels that occurred almost daily during the forty-one years that marked the pastorate of the Curé in Ars. These unrecounted incidents in the earlier lives place the Saint among the front rank of ascetics, and catalogue him among safe and sound moral theologians, and among the mystics.

The pilgrim priest must visit the small former sacristy, wherein the famous confessional of the Curé still stands. He must also visit another confessional that stands in the chapel of Saint John the Baptist. Both of these are associated with astounding incidents too numerous to mention. Kneeling (yes, one kneels there) before these mute, simple seats of mercy, the priest seems transported in spirit to the day of his ordination. "Tu es sacerdos in aeternum," "Ego te absolvo," crash in upon the ear with force; he renews his life pledge to seek the sinner, search the highways and the byways, find the lost or nearly lost sheep of the fold of Christ, and bring them in repentance before the loving Heart of the Good Shepherd. Enemies of the confessional and the doctrine of auricular confession meet their stumbling-block before these two apparently insignificant things in wood. Millions during forty-one years in these tribunals and before a simple priest hidden in a small village, told their woes, sorrows, and tragedies, and went forth to sin no more, to dream of immortality. It probably is not an error to say that the Curé of Ars takes the first rank for the number of confessions that he heard. Close to him in this Marathon of mercy and hope to sinners comes the recently canonized Saint Don Bosco, who was a personal friend of the great Curé. A writer estimates the number of confessions that the Saint heard as bordering upon four million. These figures can be

gauged only by priests who have spent years in the confessional and in the daily duties of parish priest. These two confessionals, especially the one in the small sacristy, which measures eight feet by seven feet, must be seen and studied. Their crudeness and uncomfortable construction are not inviting, to say the least. In them, however, the Curé passed each day sixteen to eighteen hours. Often he left them in utter exhaustion. Penitents flocked to Ars from every continent and every country. Before these confessionals the priest resolves then and there and for ever to do more than he has been doing for souls so dear to Jesus Christ, to sympathize with fallen souls, to encourage sinners in their up-hill work, bidding them depart after absolution with hope, counsel, and the assurance of help from on high in the uprooting of evil.

Ars makes its appeal also to the priest for renewed and more generous love for Jesus Christ in the Blessed Sacrament. The Holy Sacrifice of the Mass is the highest form of religion and around it everything in the Church centers. True it is that the priest is not worthy to celebrate the great Sacrifice of the Mass. In the Mystery of Faith the priest touches Jesus Christ, receives Him into his priestly soul; he exercises a power that was withheld from Jesus Christ's own Immaculate Mother. The priest sees the Saint passing hours before the Eucharistic God in the Sacrament of His undying love; sees the Saint reciting his entire office there on bended knees; he sees the Saint whiling away the night hours, lips moving, face beaming, eyes fixed heavenward, for the Saint loved to tell his people that the Tabernacle is Heaven, the residence of the Blessed Trinity. Finally, he sees the Saint celebrating the Adorable Sacrifice, transfixed, the tears of love and attachment unto Jesus streaming down his emaciated form and falling upon his chasuble. "Mirabilis est Deus in sanctis suis."

The priest who unreasonably seeks comfort, rich and gaudy rectory equipment, cultivates epicurean tastes for highly-seasoned foods, warm and studied living-quarters, soft and downy beds, fixed and inflexible hours for sleep, and this often at the expense of visiting the sick, receives a rebuffing setback. Rectories and churches erected often at fabulous prices and to the disgust of the parishioners as a whole were not needed for Saint Vianney's work, and his work is the work of

every one who has ascended the heights of Holy Orders. Saint Vianney's plan was borrowed from the divine plan and there every priest finds the safe guide in matters relating to his parish. The positive and the negative in priestly life stand out in contrast in Ars. One seems to be simultaneously drawn to enter and to withdraw from the rectory; one hesitates at the threshold; one is in turn appalled and edified. The place is holy. A parish priest and saint lived there, and in the excellence of that life, he endowed the place with a living message, placed therein a fire that cannot be quenched. Go and see Ars, and then what is seemingly hyperbolical and overdrawn herein, will be confirmed by the reality there.

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ST. TERESA'S COMMUNION HYMN IN THE LIGHT OF HER AUTOBIOGRAPHY.

HISTORY clearly shows that great men and women are not mere human products, but providential agents of destiny. In time of need God is wont to raise up luminaries and saints whose clear vision and holy lives point the way out of a crisis. What St. Catherine of Siena was for faction-ridden Italy of the fourteenth century, to which she brought at least spiritual peace in bringing Avignon back to Rome, St. Teresa of Avila was for Spain in the post-Reformation period. As a miracle of genius exalted by sanctity she ranks with St. Francis de Sales, with whom, as mystic and religious writer and cheerful lover of humanity, she has much in common. What George Eliot is to naturalistic and psychological literature, St. Teresa is to the supernatural and mystical. Like George Eliot, Teresa drew much of her literary and spiritual inspiration from the Imitation of Christ. But alas, what a chasm of difference in their lives. Teresa, the spouse of Christ, abode on God's mountain of prayer and mystic delight. On the other hand, the gifted creator of *Adam Bede* and *Silas Marner* (the least tainted of her works) suffered a free-love, toboggan slide into a deeply rutted valley, contaminated with naturalism and marred by fatalism—a bright mind with a weak will.

To get at the heart of Teresa it is imperative to drink deep from the refreshing fountain of her autobiography. In the light of this profound revelation of her soul's escape in God, we can more fully appreciate her masterly and sublime Communion hymn. It is masterly in laying bare the ecstatic soul of the sweet and subtle mystic of Carmel; it is sublime with the heroism of self-annihilation, as well as with the exaltation of enraptured love. Admirers of the late Francis Thompson's *Hound of Heaven* will find a pleasing contrast to Teresa's hymn. There God hounds the human heart in its manifold deviations from the law of truth and love; here Teresa, mounting Pegasus, sallies forth into the inner chambers of heaven.

To understand the hymn, one must know something of the Saint's intimate relation with God, her frequent mystical and ecstatic union and the effects of these supernatural privileges. And why? Because the hymn is but the extempore eagle-flights of a soul inebriated with ecstacy.

Alban Butler describes mystical combat as "the close union of the understanding and will with God by their vital acts. The understanding is divested of all corporeal images, and penetrated with the clear light and infinite brightness of divine wisdom; the will is closely joined to God by ardent love, which, like a fire, consumes earthly affections." And according to St. Teresa, the soul thus searching God finds herself almost sinking under a sweet and excessive delight accompanied with a kind of fainting, so that the breath begins to fail and likewise all corporal strength. In brief, her senses are closed, whilst her soul is engulfed in God.

"From the prayer of union," as Fr. Dalton in his Introduction to *The Life of Teresa, by Herself* aptly remarks, "came those wonderful ecstacies or raptures; those impetuosities of the spirit; those mysterious yet familiar visions and representations of supernatural objects; words spoken to comfort or direct her in affliction; revelations; infused knowledge and understanding of the highest mysteries—all these and many others the Saint speaks of so frequently and with so much sincerity that we seem at once admitted into heaven itself, into the very sanctuary of Divinity. God seems to have poured out on Teresa the plenitude of His choicest gifts; she sees God as clearly as did the Prophets; she converses with Him as

familiarly as did the Patriarchs; she speaks of Him as learnedly and sublimely as did the Doctors of the Church."

Since rapture is a higher degree of spiritual exaltation than the prayer of union, to the interior joys of the latter it adds exterior delights. The interior or spiritual effects are manifold. Privileged to peer into heaven, to taste the manna of angels, her soul understands the nothingness of worldly delights, which now disgust her. She feels it painful to live on in the world. Hence she closes her eyes to its deceptions and allurements, and opens the mind to truth. Whilst standing before the mirror of Justice, she sees not only the heinousness of her past sins, but likewise God's frown upon her slightest imperfections. The little good she discovers in herself is ascribed wholly to God. In giving Him the keys of her heart and the reins of her will, she experiences a wondrous liberty, and, like a queen in glory, longs to be exalted above herself and earth to God her sole desire.

The exterior or bodily effects are exquisitely and minutely portrayed by the Saint in the marvelous twentieth chapter of her autobiography: "When the soul is in a rapture, the body remains, as it were, dead—the usual effect is, she is disturbed a little; though she can do nothing of herself, as regards the exterior, yet she is able to understand and to hear, as if something were spoken to her from afar. . . . In the height of rapture her senses are sometimes entirely lost, but only for a short time. Even after the ecstacy, when she comes to again, it may happen that, if the rapture has been extraordinary, she will go for a day or two with the powers so absorbed in God that she seems out of herself, dazed and confused." The spirit, however, returning refreshed and renewed by the vision of God, imparts new strength and even health to her sick body. What is more wonderful, several times, much against her will, her body is irresistibly raised from the ground during the rapture and drawn as it were, toward God. Just as little as she can employ any means to bring on the ecstacy, likewise so little can she resist God's manifestation upon her body. "There appears so great a Majesty in Him who can do this, that it makes even the hair of one's head stand on end; and there remains great fear of offending so mighty a God. This fear is accompanied by an overpowering sense of love and

gratitude for having raised her to Himself. When God elevates her body she is totally disengaged from the things of this world. She experiences a new aversion for the pleasures of life: life itself turns to pain. She longs for solitude and communication with God's greatness. She is afflicted, because absent from Him, who comprehends in Himself all good. She feels like a lonely sparrow on the housetop, yea, like one 'suspended between heaven and earth'." The Saint calls this state "an agony of death, a sharp, yet delightful quasi-martyrdom. The way of the cross is delicious because secure. It is her greatest boon, for by this pain the soul is purified, burnished and refined like gold in the crucible, that so she might be the better prepared to receive His gifts." Her two desires are to suffer and to die. She yearns to die immediately, if only she might merit the favor. In the spirit of self-effacement she begs Him to sustain her dying life, in order to serve the better by suffering with Him and for Him.

With this general introduction into the saintly poetess's inmost spiritual life, we can now proceed to the canticle itself. In form it consists of thirteen stanzas of nine verses each. The theme is embodied in the so-called text of three lines:

I live, but from myself am far away,
And hope to reach a life so high,
That I'm forever dying because I do not die.

Sublime thoughts indeed. Far away from herself, Teresa, the paragon of self-annihilating humility! Fond child, far away from herself, in frequent ecstatic union with God; all the faculties, as it were, suspended; dead to herself and the world of sense; and wholly bent on God, the one worthy object of love. With the eyes of her soul she has often seen Him both by intellectual and imaginary vision.[1] The Saint describes the intellectual vision as an unseen spiritual light brighter than the sun, illuminating the understanding and imprinting a clear and unmistakable notice of God's presence in the mind. God makes the soul understand whatever He will, even great truths

[1] Cf. Dalton, *Life of Teresa*, Chap. 25, p. 221; chap. 27, pp. 238 f.; chaps. 29 and 30.

and mysteries. In the imaginary vision, God impresses or illumines the mind through the senses and the imagination. He has conversed with the mystic in ways unknown to men, warning her not to discontinue mental prayer, whispering love and consolation: "I do not wish you to converse with men but with angels. Fear not, daughter: It is I; I will not forsake thee; do not fear. Behold my wounds and read therein the lessons of love. Be consoled, my daughter; you are doing my will, my work." Whereas the last of these Divine whispers made her the staunch and fearless reformer of her Order, the first started her on the road to sanctity. She herself tells us that the words: "I do not wish you to converse with men but with angels," were addressed to her in the very interior of her heart during her first rapture, and she avows they came true: "for never afterward have I been able to form any friendship or particular love for anyone except for those persons who I knew adhered to God and endeavored to serve Him. . . . Nor is it now within my power, neither does it matter if any of these be friends or relatives; for if I find that this or that person is not a servant of God and not given to prayer, it is a heavy cross for me to speak with him. From that day, I have remained full of courage and resolution to abandon all things for God." "It was by the prayer of union," says Dalton, "that she so clearly saw the immense greatness of God, the emptiness of all things, and her own misery." No wonder, then, she hopes to reach a life so high; no wonder after having frequently, though only momentarily, tasted and seen how sweet the Lord is, she longs to enjoy Him immediately and perpetually. Her desire is to be dissolved and to be with Christ, the risen Saviour. Him she beheld in her visions, now she yearns to enjoy Him forever. These central thoughts are exquisitely developed in the individual stanzas. Child-like in diction, God-like in conception, they flash forth like recurrent sparks from the anvil of God.

This union of divinest love which I experience in Holy Communion, in mystical union and in rapture, we interpret her to say, sets my heart at liberty, frees it from earthly desires and bids it seek pleasure in God. But, alas! only for a few moments, then again I feel this earth holding me captive and separating me from my only good. Not until my soul has full

liberty to cling to Him, can I cease weeping and sighing in this vale of tears, longing for death to cut short this bitter captivity, or, in her own words:

> This union of divinest love
> By which I live a life above,
> Setting my heart at liberty,
> My God to me enchains;
> But then to see His Majesty,
> In such a base captivity!
> It so my spirit pains,
> That evermore I weep and sigh,
> Dying because I do not die.

This life, long and wearisome, isolates me from my God. I am pining in exile and longing to come home. Friends I have not, nor relief, nor consolation, but oh, an intense yearning to break through these "prisons bars of clay". Overcome with grief, I can hardly wait until God calls me home, where pain and sorrow yield to joy forever. In this mood she exclaims:

> Ah, what a length does life appear!
> How hard to bear this exile here!
> How hard from weary day to day
> To pine without relief!
> The yearning hope to break away
> From this my prison-house of clay,
> Inspires so sharp a grief,
> That evermore I weep and sigh,
> Dying because I do not die.

What is a gift without the giver? What is life without God? Though His love be sweet, and bountiful His favors, alas, I am perplexed by the uncertainty of the future. The delay weighs down my soul with dread and anxiety. My God, free me from these bonds; cut loose the strings of earth and let me fly, like a dove to its nest.

> Oh! what a bitter life is this,
> Deprived of God, its only bliss!
> And what tho love delicious be,
> Not so is hope deferred.
> Ah! then, dear Lord, in charity,

This iron weight of misery
From my poor soul ungird;
Forevermore I weep and sigh,
Dying because I do not die.

The knowledge that I must die sometime is a source of consolation and strength; for I hope to obtain celestial bliss. Since death is the door to life and the gate to heaven, I implore thee, O death, come quickly and give me now the assurance of eternal life.

This only gives me life and strength,
To know that die I must at length;
For hope insures me bliss divine
Through death and death alone.
O death, for thee I pine!
Sweet death, of life the origin!
Ah, wing thee hither soon!
For evermore I weep and sigh,
Dying because I do not die.

O death, come quickly; for this long delay is galling; love is importuning. To gain thee, I am ready to pay the price. Come, come, O death, take me home to my God!

And thou, fond life, oh! vex me not,
By still prolonging here my lot;
But know that love is urging me;
Know that the only way
To gain Thee, is—by losing Thee!
Come then, O death! come speedily,
And end thy long delay;
For evermore I weep and sigh,
Dying because I do not die.

Life is but a walking shadow. But since we cannot attain the reality, until the shadow is lifted, I implore thee, O shadow, pass on! As we cannot enter upon the stage of life, until the curtain of death is drawn, I entreat thee, O death, unfold thy curtain and bring me face to face with Life eternal. Often in weakness and illness, I stood on the edge of the grave, but death passed by. Sweet death, behold this flower still young and fair, take it into thy hand and give it thy loving kiss.

The life above, the life on high,
Alone is life in verity;
Nor can we life at all enjoy,
Until this poor life be o'er;
Then, O sweet death! no longer fly
From me, who, e'er my time to die,
Am dying evermore;
For evermore I weep and sigh,
Dying because I do not die.

Life and love are all that I have. Gladly I offer both to Thee, my God, that I might the sooner begin to taste thy never-ending bliss.

To Him who deigns in me to live,
What better gift have I to give,
O my poor earthly life! than thee?
Too glad of thy decay;
That so I may the sooner see
That face of sweetest Majesty,
For which I pine away;
While evermore I weep and sigh,
Dying because I do not die.

Stanza eight reëchoes stanza three with loftier strain: Thy absence makes life a long and bitter agony. My soul is all distress and woe, until it rests in Thee, my God.

Absent from Thee, my Saviour dear,
I call not life this living here;
But a long dying agony,
The sharpest I have known;
And I myself, myself to see
In such a rack of misery,
For very pity moan;
And ever, ever weep and sigh,
Dying because I do not die.

In this state of rapture, I realize that man here below is like a fish taken from the water. I feel more helpless than the fish; more eager to enjoy the stream of life. "I feel my soul suspended, as it were, between heaven and earth; and hence no comfort comes from heaven, because she (my soul) is not

there; nor from earth, because she is no longer upon it; and she suffers all the time, without receiving succor from either place. That which comes from heaven is so profound a knowledge of God, that she loses herself in the contemplation of His infinite greatness; and this knowledge increases rather than diminishes her pain, because her desire of possessing Him increases in such a manner that the excessive pain takes away her senses; but she remains without them only a little while. This state seems the very agony of death itself." To continue the comparison, the fish out of the water soon dies, its pain is ended; but the Saint's death-struggles continue, her tortures are renewed. Her life is truly a death. She is ever dying to see her God.

The fish that from the brook is ta'en
Soon finds an end of all its pain.
And agonies the worst to bear
Are soonest spent and o'er.
With this my painful life compare,
In torture evermore?
While evermore I weep and sigh,
Dying because I do not die.

I am not entirely separated from Thee, my God, since I frequently commune with Thee and am privileged to enjoy Thy vision; yet all this is short-lived, lasting but a few moments, and then come pain and anguish bitter and relentless. Besides, these intellectual and especially the imaginary visions are dim, compared with the intuitive, beatific vision. Oh! how I long to see Thee, my God, face to face, as Thou art, in all thy Majesty! How happy will I be to view face to face the divine, eternal Beauty!

When in the sacred Host I see,
My God, Thy hidden Majesty,
And peace is soothing my sad heart—
Then comes redoubled pain.
To think that here from Thee apart,
I cannot see Thee as Thou art,
But gaze and gaze in vain;
While evermore I weep and sigh,
Dying because I do not die.

Poor earthly mortal that I am, there is within me a twofold voice; one assuring me of heavenly bliss, the other besetting my mind with a thousand fears of offending Thee, and alas, perhaps of still losing Thee, My Life, My only Hope. Oh! the very thought of losing Thee, aggravates my misery. I am insecure until I rest in Thee.

When with the hope I comfort me,
At least in heaven of seeing Thee,
The thought that I may lose Thee yet,
With anguish thrills me through;
And by a thousand fears beset,
My very hope inspires regret,
And multiplies my woe;
While evermore I weep and sigh,
Dying because I do not die.

Thou knowest how I cling to Thee as my Light, my Life, my only Good! My soul is wounded, yet dying, for love. "When once I was holding the Crucifix in my hand," says the Saint in relating how she obtained this great love, "He took it into His Hand and when He returned it to me, it consisted of four great stones. They had on them the five wounds in a most curious manner, and our Lord told me I should see Him just in that way henceforth. Not long after this, His Majesty began to assure me more strongly that it was He who appeared so often; for there grew in me a supernatural love so wonderful that I knew not who infused it. I found myself dying through a desire of seeing God and I knew not how nor where to seek this life but by way of death. Thou didst press upon me by Thy love, bringing such a sweet kind of death as the soul would never wish to be free from." Ever since, my Lord, I have been longing for death to break the bars that separate me from Thee, that I may forever be immersed in Thy love.

Ah, Lord! my Light and living Breath!
Take me, oh take me from this living death!
And burst the bars that sever me
From my true life above;
Think how I die Thy face to see,
And cannot live away from Thee,
O my eternal Love!
And ever, ever weep and sigh,
Dying because I do not die.

In a word, this continuous struggle between flesh and spirit, between life and death, makes my heart grow sick and weary, This torturous life saps my strength. This death-like life hangs on me like a heavy chain, dragging me to the earth. My God, cut off this chain and let me fly to Thee.

I weary of this endless strife;
I weary of this dying life;—
This living death, this heavy chain;—
This torment of delay,
In which her sins my soul detain;
Ah! when shall it be mine? Ah! when,
With my last breath to say,
No more I weep—no more I sigh;
I am dying of desire to die?

Thus ends the celestial hymn whose spirituality, compared with that of pantheistic poets and quietistic dreamers, is so real, so vital, so vivid, so active in relation to her own inner life, so inspirational to onlookers and readers that we must conclude it was drawn from the well of divinity, not from a perfervid and deluded imagination, nor from a merely passive quietistic emotionalism, nor even from a quasi-active subjective sense of pantheistic oneness with deity. These dull, nihilistic, and fantastic dreams act like opiates on the mind and heart and by their effects are recognized as counterfeits. Not so Teresa's ecstatic flights. Reading Teresa's hymn in the light of her life we have found real union with God and genuine ecstacy. The happenings at her deathbed confirm our view. Ribera, Diego de Yepez and Villefort relate how her death-chamber was filled with a most agreeable odor (verily the odor of sanctity), and that several of her companion nuns beheld a multitude in white, surrounding the bed, as if to accompany the retreating soul to Paradise.

Her Communion hymn with its undying desire to die might be called a harbinger of release, a foretaste of freedom and bliss. No wonder we are inebriated with its heavenly sweetness, its God-like spirit of patience and resignation, in spite of an overwhelming eagerness for life. Hence we praise that glorious God in whose hands Teresa was but an agent and we beg incentive from her life as we implore the signal grace to

empty ourselves of self in order to live unto God. In the lyric strains of Richard Crashaw, who understood Teresa as only a mystic can, we pray:

O thou undaunted daughter of desires!
By all thy dower of lights and fires,
By all the eagle in thee, all the dove,
By all thy lives and deaths of love,
By thy large draughts of intellectual day,
And by thy thirsts of love more large than they;
By all thy brim-filled bowls of desire,
By thy last morning's draught of liquid fire,
By the full kingdom of that final kiss
That seized thy parting soul and sealed thee His,
By all the heavens thou hast in Him,
Fair sister of the seraphim!
By all of Him we have in thee,
Leave nothing of myself in me;
Let me so read thy life that I
Unto all life of mine may die.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE SEMINARIAN'S VACATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I call attention to one problem that has arisen as a result of the financial distress—the summer vacation of diocesan seminarians?

In the hectic years of the 'teens and 'twenties, three responses were given to the question: "What are the seminarians to do this summer?" One answer was "the villa", another was "work", and the last was "recreation". In most seminaries only the upper classes had the, then doubtful, privilege of spending summers at the seminary's country house. The younger men were free to do what they liked for three months, which meant that most of them worked. A few, more affluent, used the time in "seeing America first" or proving their preference for the mountains or the seashore. Practically, all the men in any seminary would fall into one of these groups; very few ever had to pass the time altogether unoccupied.

You will have noticed that each provision, the villa work and recreation, depended on the money supply. The villa was a costly item in the seminary budget. After 1930, when retrenchment began, it was inevitable that the villa be cut first, because it was thought superfluous. This put the older men out to hunt jobs. But, the same procedure of expense-cutting had set free about eleven million other people, so that few of the older or younger seminarians have secured work in the last four years. As the depression struck even the well-off, vacations at resorts and trips over the country also ceased to occupy seminarians. Every means formerly provided for employing these students during the summer was nullified. The need of supplying some substitute should have been apparent to many.

I wonder if it really was, because, in my experience no one has spoken publicly or written of the dangers that enforced vacations involve; nor has anyone made a purposeful attempt to solve its problems completely. Rather, the issue was sidestepped. The boys were allowed to go home and spend the long months as well as they could. This they have been doing ever since the crash. Seminarians are keenly aware of a sense of loss and unnecessary strain. Perhaps we should express ourselves better by saying rather that we feel lost. "What shall we do this summer?" and "I don't know what I'll do," were the words most frequently breaking the brooding silence that Sunday night, when our rector announced the discontinuance of the villa. None of us had much hope of getting jobs; a few, expecting to go to the villa, had turned down offers of positions. The only prospect for us then, was three months of idleness at home. But this held little attraction, no matter how ambitious our plans for reading or anything else. For we knew already that home is a nice place to be, but work and regular devotions simply do not thrive there. Our experiences in the last few years have only confirmed our worst expectations. We look forward now to the coming summers with no sense of elation. It is certainly true that in June we are glad to get away from the routine of the seminary. But, by July the novelty of home life has worn off, so that as you read this, hundreds of us will be trying to fight an unbeatable ennui—the penalty of our unemployment.

That idleness is the devil's workshop, is finding too realistic a fulfilment in our vacations. Not that we all are becoming dissolute sinners, but our preparation for the priesthood is suffering incalculable harm during the summers, as we now spend them. Of course, we attempt at first to occupy ourselves with worthwhile books and some cultural activities, but they do not go far in killing time. We are young; life for us is something to be lived, not just read about. That is why we crave other diversions in the summer; why we are impatient of being bound to our desks all year round. Let us be realists about cultural activities: unfortunately they do not consume much of our time. What then does? Well, when books fail us, the vacation is frittered away mostly in meaningless and disconnected movements. We do not go to the movies but

to the beaches; we play ball and we mope. The radio is overworked. Newspapers and cheap magazines help. A few men go back to patrolling the street corners with the old gang and naturally accompany them to the pool parlor when things get slow on the beat. From this, the step is not long to parties and more private socials. Since the obvious is not worth observing, it is not necessary to recount all the evil effects on a vocation of a summer spent this way. Especially, however, do we lose touch with intellectual matters: our devotions are pared to bare essentials; companionship distracts us; temptations plague us. In other words, the summer now represents only a struggle, debilitating, altogether useless and unnecessary. We admit that the villa had to go. Circumstances demanding its suspension and rendering work impossible, were regrettable but unavoidable. It was one thing, however, to cut expenses and throw us on our own; quite another thing is it to leave us so. Because those solutions of a seminarian's summer have failed, must none other be sought and applied?

This question becomes all the more urgent when we realize that there is at hand a splendid solution, applied indeed, in some places, but only partially and aimlessly so far as seminarians are concerned. I refer to the Religious Vacation School Movement. One may say that Providence has supplied this work as a preferable substitute to the three former occupations. It was inaugurated very modestly in 1921 and by 1930 had proved, under test, its excellence as a means of instructing religiously neglected children, but especially as a profitable employment for seminarians. Just when it was sufficiently organized and was capable of unlimited extension, it appeared to offer us a solution to our problem. Unfortunately, many have been slow to see the benefits involved. This vacation school work enjoys the advantages of all three previous occupations, and none of their disadvantages; it is realistic enough, however, to have its own minor drawbacks. The vacation school preserves and even enhances that contact with things priestly and that supervision which was the boast of the villa. It does so, too, with a more personal touch than either the seminary or villa could ever have. In this, we regain a good feature of the pre-Reformation system of training priests, whereby the youth enjoyed the counsel and example of a man

in the work, just as the Apostles were trained personally by Christ during His public ministry. Seminarians who teach in these schools learn more sympathetically "how the other half of the world lives," and gain priceless experience. Students who preferred travelling will find compensation in the trips to their missions. Last year, for instance, I delighted in the 2600 mile jaunt to my prairie school. But here, I am alluding more particularly to local trips within one's diocese, because in this application lie the full rich fruits of the work.

In the more populated Eastern dioceses, would that the authorities, now confronted with the problem of employing their seminarians, could be persuaded to make a purposeful effort to enlist most of the boys in vacation schools within their own territory; then, they would find the problem solved not only well, but better than ever before. Certainly, difficulties will be met in adapting the movement to local conditions vastly different from those in the South and West; yet, this adjustment is by no means impossible. Conviction of its value and determination to secure that value, will overcome any obstacles.

This matter of idle vacations and vacation school work interests me because I have experienced both and have discovered the inestimable advantages of the latter, as well as some of the evils of the former. Last summer, I was fortunate in getting out to Montana, where I taught for six weeks. This adventure in the ministry so broadened my outlook and deepened my sympathies, and gave me so much more realistic a contact with life, that I came back burning to share such blessings with others. And there are so many who need them! My descriptions do not approximate the really lethargic state in which many seminarians pass the summer, not because they do not want to work, but because there is nothing for them to do. Please God, someone will soon make that season the valuable time it can be.

JOSEPH KIERNAN.

TRAINING FOR VOLUNTEER SOCIAL WORKERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

As pastor of a large parish in one of the chief cities of the country, I am deeply impressed as all of us perhaps are, by the

need of careful training of those who render any service to the poor.

I have in mind volunteers as well as paid trained social workers. There has been no time when volunteers were not needed in the field of Catholic Charity. We have been forced by the universal distress of the present and by our better understanding of the complications of social life to welcome the systematic training of social workers. I sometimes wonder if sufficient attention is given to the training of volunteers.

It would be a misfortune if we were to think that they are less necessary because of the growing number of those who make social work their profession. We should insist in season and out of season on the need of the volunteers and we should neglect no opportunity to pay them the tribute of praise and recognition.

These volunteers bring good will and a spiritual impulse with them when they offer their services. Can we not increase their value by doing more to provide for them some measure of training which they would gladly receive?

I have not undertaken to find out how much of this work is now being done but I know that there is a great deal of it. However, I think that in my own city very much more could be done than is now attempted.

I wish to suggest that those who undertake leadership in Catholic Social Work make an investigation of the extent to which courses of training are offered to volunteers. If in addition they would take into account the good will of many competent persons who would gladly offer courses of instruction a way should be found readily to increase the number of volunteers, to improve the quality of their services and to insure to them the satisfaction of knowing that by their competence and devotion they add greatly to the efficiency of Catholic Charity.

SOCIUS.

WORK AND LIFE.

Our theme is not so much of work as opposed to idleness, but rather of work as a condition of getting the most out of life. The Scriptural simile for life's work is the parable of

the talents. Endowments and opportunities differ, but the one condition applies to all—to make use of what one has been given.

Life means action. Philosophy defines God as *actus purus.* Hell is called eternal *death;* heaven is called eternal *life.* "Work," says Abbot Delatte, "is not simply a penalty and a punishment; it is a divine law anterior to sin and of universal validity." St. Paul, after telling the Thessalonians that he ate no man's bread except he had earned it by labor day and night, succinctly adds: "If any man will not work, neither let him eat."

St. Benedict had learned that the greatest menace to stability among the early monks was the lack of organized and purposeful work. Therefore, when he wrote his Rule he proposed to keep his monks constantly occupied. "Ora et labora" became the motto of his method. The *labora,* as Abbot Delatte observes, included every kind of labor from digging potatoes to illuminating manuscripts. And the *ora* meant the whole ascending series from *lectio* through *studium* up to *contemplatio.* Thus, the alternation of *opus Dei, divina lectio* and *labor manuum* kept the monk purposively busy from morning till night.

Jesus came to lead us back to God; and the means by which He did so might again be expressed in those three words, *Ora et labora.* "Before being a workman of the spirit," says Papini, "Jesus was a man who worked with material things. . . . Often when the thin, light shavings curled up under the steel of His plane and the sawdust rained to the ground, Jesus must have thought of the promises of the Father, of the prophecies of old time, of what He was to create, not with boards and rules, but with spirit and truth." As in all things, the Son of God is our Exemplar in teaching the nobility of work, the sacredness of time, and the blessedness of going about doing good, be it in the carpenter shop or on the Mount of the Beatitudes.

To work then is to live. But if it is to be the work of a freeman and not of a serf, it must be done with an understanding of its purpose and a sense of responsibility for its doing. A Brother, peeling potatoes in the scullery with his mind on his work and his heart with God, is a master artisan; but a priest, offering Sacrifice by rote, is a robot.

The masters of the spiritual life in the Theban desert were wont to test their disciples by odd commands, such as planting and watering dry twigs with expectations of their sprouting green. Sophists have sneered at such lessons; but the disciples, eager for progress in perfection, were intelligent enough to understand that, whilst they were planting turnips upside down, they were in reality digging up the roots of selfwill; which, of course, was the *why* of the command.

The point, which the sophists sadly missed, is that work merely as work means little in terms of living—a machine is apt to do a piece of work better than the human mind. It is the attitude towards the work that makes it an *actus humanus*. When Jesus fashioned a wooden bowl at Nazareth it may be presumed He did it with the same motives with which He called: "Lazarus, come forth!" The pope's legates, bringing the cardinal's hat to St. Bonaventure, found him at the kitchen sink. Taking the hat of honor, the Saint hung it on a peg and returned to his dishes. "Pick up a pin from a motive of love," says the Little Flower, "and you may thereby convert a soul."

We may work ever so hard, but unless we do it in the right attitude, we but run in a treadmill. Of such labor, gainless in the larger terms of life, Aggeus accused the Jews: "You have sowed much and brought in little . . . You have clothed yourselves and have not been warmed; and he that hath earned wages put them in a bag with holes." (1:6).

Work done by routine, without bother about the why and wherefore, is the work of automats, not of masters. Men in prisons have gone insane because they were compelled to work without rime or reason, as hauling stones from one pile unto another. At the other extreme, there were physicians and nurses in the World War who worked incessantly without sleep for days on end. They could thus be oblivious of fatigue because of the sustaining knowledge that upon their efforts alone depended the saving of human lives.

Miss Cecily Halleck, an English convert, wrote a poem which she called "The Divine Office of the Kitchen." Rockefeller took such a fancy to the verses that he had them printed and gave out copies of them in place of the usual dimes. To quote a line or two: "Lord of the pots and pipkins, since I've

no time to be a saint by doing lovely things . . . make me a saint by getting meals, and washing up the plates! . . . When I black the boots, I try Thy sandals, Lord, to find. I think of how they trod our earth, what time I scrub the floor. Accept this meditation when I haven't time for more!"

The meanest work, and its thousandth repetition, may be consecrated by the right attitude. Conversely, the noblest work may be desecrated by that attitude which someone defined as "fighting your job." In Hamlet we have the dramatization of the reactions of a man who is smaller than the task imposed upon him:

> The time is out of joint:—O cursed spite,
> That ever I was born to set it right!

How pitiful is the case of one who has lost all zest for his work and keeps his palms on the plowhandles only because there is no decent way of letting go of them. The saddest crises in the Church's history may be traced to clerics who, "fighting their jobs," were fighting themselves, and ended up by fighting the Church and God. Scale that down to the measure of common day.

Francis X. Novak, a Czech Redemptorist, in his *Aspects of Priestly Life,* points out how necessary it is for a priest to have a high estimation for his "specifically prescribed obligatory work". Archimedes declared he could move the earth if given a point of leverage without. Now, says Father Novak, if a priest is to avoid wasting his enthusiasms and scattering his energies, he must find his fulcrum, his point of departure, in his obligatory work. The writer asks that priests love the specific duties of their vocation, because it appears that God has also ordained our vocational occupations to be a refuge for our souls, a harbor and a dam against the tidal waves of our own hearts and their passions. Johann Doellinger was so busy with his tomes that he hired a substitute to do choir duty for him as canon and provost. One reflects whether that attitude toward a primary duty of his priesthood was not the efficient cause of his defection from the Church.

"We are creatures of habit," complains a character in Dickens. Being only human, we priests may easily fall into "the sear and yellow leaf" of supine vegetation, unconcernedly

going to the classroom, altar, pulpit and confessional with little of the zest of our levitical youth. Then we are in the case of the ancient man in Locksley Hall:

> Half the marvels of my morning, triumphs over time and space,
> Staled by frequence, shrunk by usage into commonest commonplace.

We can forestall that sad event by refreshing our understanding of the why and wherefore of each particular duty, re-examining the ultimate values of our work and reanimating our sense of responsibility. Then when we vest for the *Sacrosanctum Mysterium* we shall do it with the conviction that nothing is so vitally imporant, here and now, as that this act be done with our fullest attention. Or again, when going to the pulpit or the confessional we shall do it with the realization that God and His Church are trusting us, and no one else, to do this particular thing. "Gentlemen," Daniel Webster once said, "the most important thought that ever occupied my mind was that of my individual responsibility to God."

No matter how lowly the task we can, with the grace of God, achieve real greatness in the doing of it. Tyson, a ninety-year old Australian pioneer squatter, was asked why he continued to work when he had so much wealth. "It is not for money that I work," he replied. "But I've put cattle where there was no cattle; I've put houses where there were no houses; I've put white men and women where there never were white men and women before, and made them happy. And that was worth working for." *Qui legit, intelligat.*

Speaking before the Academy of Sciences in 1882, Pasteur said: "Happy the man who bears in him a divinity, an ideal of beauty, and obeys it: an ideal of art, of science, of fatherland, of the virtues of the Gospel. (*Nobis dicitur.*) These are the life source of great thoughts and actions."

AUGUSTINE STUDENY, O.S.B.

Dickinson, North Dakota.

SOME NON-CATHOLICS SEEK CATHOLIC INSTRUCTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In *The Universe* of London, 4 May, 1934, appeared the following edifying little story. I send it to the REVIEW in the hope that you may see your way to reprinting it for the benefit of your readers.

A BISHOP WHO WAS OPPOSED TO THE C.E.G.

The Bishop of Lancaster (Dr. Pearson, O.S.B.) revealed at a meeting of the Catholic Evidence Guild in Carlisle last week that at one time he was opposed to the Guild, and told how he was convinced of its necessity.

Some years ago, said His Lordship, he was opposed to the Guild. He did not mean that he entered into active opposition to it, but he used a steady pull against it. At that time he did not quite see its place in the work of the Church, and being a Thomas [His Lordship's Christian name], he was a little difficult to convert.

Two experiences he had, however, converted him on the subject. One happened when he was in his district parish in London.

He met a man who, after making sure that he was a Catholic priest, said: "Would you mind explaining, sir, the position the Virgin Mary has in the Catholic Church?"

"Certainly," he replied, so they walked up and down the road and he gave him a simple instruction on Our Lady.

When he had finished the man replied: "How very wonderful."

He replied: "Yes; it is a wonder and it has truth with it also."

The man looked hard at him and said: "Why don't you tell us these things?"

He replied: "My dear fellow, if you go into a Catholic Church for three or four consecutive Sundays I will be bound that you will hear the story of the Virgin Mary."

"But I don't go, and I don't intend to go," replied the man. "Why don't you come out and tell us here?"

It then flashed through his mind that that was exactly what the Catholic Evidence Guild was doing.

The second shock, said the Bishop, came when he learned from Mr. and Mrs. F. J. Sheed of the good work that was being done by the C.E.G. in London.

CAREL.

PEGASUS AND PONTIAC.

Father Sylvester Swiller, he of the spring glasses and the sharp, rubrical eye, he the liturgist and tamer of monsignori, sat at the desk in his study in a scholarly attitude, hovering over a piece of paper, while his pince-nez clung desperately to his thin, classical nose.

"Ease, trees, knees, please, bees,—hang it!" he mumbled, "I never found a good rhyme for breeze yet."

There was a snappy knock on the door, and in bounced Father Dick Engel, alias the Quoter, which name was his by reason of a penchant for reciting odds and ends. He marched airily across the room, pulled up at the desk, clicked his heels, saluted, and blurted out:

"As Hannibal said when he crossed the Alps, 'Lafayette, we are here!'"

"Howdy, Dick," greeted Father Swiller, undisturbed by the Quoter's representation of the infantry.

Father Engel looked down and spied the poem *in fieri*.

"Young man," he said, with mock severity, as he pointed an accusing finger at Si Swiller, "you've been hammering out poems again. Have you forgotten the resolutions of your retreat? If I were Pope, verse-making would be *specialissimo modo reservatum.*"

Father Swiller cracked a dry smile at the Quoter's antics, something he seldom did, "though Nestor swear the jest be laughable".

"Writing ditties is a tough racket," he remarked. "I just got a few more rejection slips. Here's one from the *Meteor.*"

The Quoter picked up the slip and took it in with one glance. It was the familiar printed form, with two words at the bottom in some flunky's handwriting, "With regrets".

"Hmm!" grunted the Quoter, "that was the unkindest cut of all."

"They never even sent the manuscript back," moaned Si.

"Which all goes to prove," put in Father Engel, "that my pet definition of poetry lines up with facts."

"That is. . ."

"Poetry is a gaseous substance, which usually goes up in smoke somewhere or other in an editorial building."

Si answered with a frigidaire frown.

"Poor little martyr," Dick went off into another mannerism, as he shook his head pityingly at Si. "Editors are so cruel, and yet your heroic soul drives you on to write. My friend, you are a holocaust on the altar of art."

"For heaven's sake, Quoter, don't you ever talk sense?" snapped Father Swiller. "Still there is some truth in what you say," he added pensively. "Editors turn us down; the upper four hundred in poetic circles snub us; and critics flay us for scribbling about the moon and writing with holy water instead of ink. Listen to this one, Dick. It came to me all of a sudden last Sunday evening. . ."

"How romantic!" sighed the Quoter.

Father Swiller drew a paper from a pigeonhole in the desk, unfolded it, and read, "A Rhymester Speaks. . ."

"*Credo,*" put in Father Engel.

"No, no, I mean that's the title of the poem."

"Oh! — very appropriate."

Si Swiller began again, "A Rhymester Speaks

"I think that when the moon's not out
I'm like the rest of men:
I rise at dawn, retire at night,
And rise next day again.

"But when the moon is at its best,
Alone and strange am I—
The *common* people smile at me,
And *poets* pass me by.

"Oh, call me fool and call me ass,
But I would just as soon
Have a dunce's cap and ass's ears,
If I can have the moon."

The Reverend verse-maker finished reading and looked up over the paper in a most appealing manner at Father Engel.

"Aha!" exclaimed the Quoter in another shot of nonsense, "search the prisoner. If he is found with weapons, big ears, or a monkey's tail, he shall be deported to Siberia. No kidding, Si, it was splendid," he added. "Really, I never dreamed you could think so profoundly."

Si didn't know how to take this remark. "Let editors cut our throats." Here the struggling poet assumed a defiance like that of Leonidas and his three hundred Spartans in the fatal passes of Thermopylae. "Let the world snicker at us; it pays to realize that life is just one grand poem."

The Quoter looked alarmed. Given a broad theme like this and a romantic mood, Si Swiller could talk till present English usage became antiquated.

"By the way, Father," he remarked in a tone that showed he was trying to save the situation, "do you recall why I dropped in this evening?"

"Can't say I do," answered Si, looking as though this matter-of-fact question caused a sacrilegious disturbance in the sanctuary of his dreams.

"Well, I drove over to pick you up, as you asked me to last week. We're on our way to the monthly conference at the chancery, you know."

"Holy smoke, so we are!" replied Si, as he pulled his head down from among the stars and covered it with a clerical sombrero. Next he ripped off his cassock and flung on a coat with a speed record that might have caused comment had it occurred in any musical comedy.

The Quoter was ambling toward the door in the meantime.

"You know, Si, I feel a bit shaky about this conference to-night. I'm one of the big shots that has to solve a case, and being a peace-loving citizen . . . oh, well," he added, as he stepped over the threshold, "as Caesar said when he crossed the frozen Delaware, 'The dice are cast.'"

Once in the hallway, Dick Engel burst into a strictly unclerical gait, and Si Swiller came trailing after, like Mary's little lamb in a hurry.

"Of course, I'll drive," and with no more ado Father Swiller tucked himself in behind the wheel of the Quoter's car.

"Great Scott, it's a glorious evening," began the would-be poet, as Pontiac pranced forward with a tell-tale grinding of the gears. "Look at that big yellow moon, Dick, and those stars. It looks as though the angels looted a jewelry shop somewhere and splashed the diamonds over the sky."

"Most likely," answered Dick. He wasn't looking at the sky or thinking of angels. He had his eyes glued on the radiator, almost expecting poor old Pontiac to let out a war-whoop of agony at any moment.

"Did it ever occur to you, Dick, that the truest things said in all the centuries were clothed in verse?"

"No doubt that's how the proverb 'More truth than poetry' originated," answered the Quoter a bit sarcastically.

"There's Saint Thomas, for example. He wrote the *Summa* and *Contra Gentiles* and other scientific works like that, and the theologians have never stopped arguing about what he meant. But when he composed those gems of poetry, *Sacris Solemniis* and *Lauda, Sion, Salvatorem,* he knew what he wanted to say, and he said it.

"And there's Scotus," put in Dick Engel, "Scotus, who wrote the *Opus Parisiense,* or something like that, and if critics could decide what meter he used, they'd know what it's all about."

Father Swiller made a pretzel curve around the corner, passed a street car on the wrong side, and paid no attention to Father Dick Engel's rejoinder.

"The Holy Ghost shows a predilection for poets," Si went on, continuing his theme. "Look at the Bible. It's undoubtedly the greatest thing in all literature. When God wanted to give man in writing these fundamental truths, he could have chosen scientists and scholars who would have expressed themselves with mathematical precision, but He chose for the most part poets and literati." The young priest looked a bit relieved now that he had gotten this obsession off his mind.

"Yes, it's one of the inscrutable ways of God that He chooses the weak to confound the strong and the foolish to confound the wise."

"And then look at the world about you," the clerical poetaster pursued his course of logic, not hearing the objections of the Quoter. "God is the greatest Poet of them all. What pulsing rhythm in a sunset sky! What scintillating harmony in the universe of stars! Why, as Kilmer said, even a tree is a perfect poem."

"Poems are made by fools like *thee,* but only God can make a tree," was the reply.

"And there's our Lord, the Poet of the Gospels. When He spoke He used parables. The simplest parable of His is much more poetic than anything I have ever written."

"Your irreverence is astounding."

Father Swiller was in an intellectual swoon of inspiration and deigned not to notice the Quoter's petty insertions.

"Why, the Parable of the Prodigal Son would take the literary world by storm if it were to appear in a magazine column to-day as an original production, which it certainly was when Christ composed it."

"It has taken sinners by storm in sermons for two thousand years, Si; so one could almost expect it to make some impression on poets."

"The Church has always reveled in poetry. There's the liturgy, for example—the quintessence of art! Look at the Holy Sacrifice of the Mass. It's a perfect poem, and the liturgical year is a volume of poetry. The Psalter is just a combination of one hundred and fifty lyrics—the greatest ever written—covering the entire range of the emotions of the human heart. I pity the priest who has no poetry in his soul. The Divine Office must be for him a prescribed mortification; the liturgy, a system of Draconian laws. Did it ever occur to you that Mother Church presupposes that every priest is a poet?"

They were racing down the road at a poet's speed—sixty-five miles an hour or so.

"Look, Dick," Father Swiller gasped excitedly, as he clutched the Quoter's arm, "look!" and he pointed with one hand to the patch of sky framed in the windshield. "You missed it—the prettiest falling star!"

Father Engel looked relieved. He probably expected to see Saint Peter throwing open the gates of heaven to let two priests drive in.

"The world is just one grand poem," Si remarked, trailing his old theme. "The stars give me an awful thrill. How do you feel on such a night, Dick?"

There was a very distinct police whistle.

"Like the fellow who wrote 'Just Before the Battle, Mother'," the Quoter answered pointedly.

"What do you mean?"

"I mean that in case you happen to write a poem about this *romantic* ride, you might begin, 'I sing of arms and the man'; in other words, a cop is following us."

A motorcycle policeman, whistling furiously, pulled up beside the priests, and Si Swiller drove over to the curb and stopped.

"What's the big idea?" shouted the man on the motorcycle. "Do you realize that you crashed exactly four red lights, and you were going sixty-five miles an hour? Why in the name of common sense didn't you stop the first time I blew the whistle? I'm sure I wasn't going to eat you—I never bit anybody in my life."

"Well now, officer," said the Quoter, as he stepped out on the sidewalk and looked over at the official with a playful smile, "that's certainly a splendid record for a policeman. Father Swiller and I didn't want to spoil it for you."

The policeman jerked his hat from his head and grinned in embarrassment. "Beg your pardon, Father. I couldn't see your Roman collar in the dark. Hope I didn't do any damage by delaying your sick call." At this he straightened up on his motorcycle and sped away.

Father Engel stepped back into the car. Si Swiller started the motor again and began rolling along — very slowly and cautiously, as though he didn't want to run over the fragments of the dream castle that had just collapsed around him.

"Will you please recall, Father," said the Quoter, "that you are not driving Pegasus but Pontiac? There are times when one must be prudently prosaic."

GILES STAAB, O.M.CAP.

RESERVATIONS MADE BY THE ORDINARY.

Qu. Is it necessary to report the following cases to the chancery?

1. The case of two Catholics, or a Catholic and a non-Catholic who, after having attempted marriage before a justice of the peace and later having had the marriage annulled, or after divorce by civil law, want to marry again.

2. The case of a Catholic who has a wife living and who obtains a civil divorce.

Some priests report these cases to the chancery; others do not. I cannot find any obligation in the Code. Is there any?

Resp. 1. On 16 October, 1919, the Pontifical Commission for the Authentic Interpretation of the Canons of the Code[1] declared that cases of this kind, i. e. for the declaration of nullity of marriages between two Catholics or between a Catholic and a non-Catholic because of lack of canonical form, need not be brought to a formal canonical trial. Neither do they require the presence of the defender of the matrimonial bond and so not even the summary process laid down in canon 1990 is necessary. The Ordinary can decide it himself; or indeed the pastor may do so, provided he has consulted the Ordinary (*consulto Ordinario*). This last restriction shows that pastors may not decide these cases unless they have laid them before the Ordinary. The latter can authorize pastors once for all to proceed: then they need not lay the individual case before the bishop. As a matter of fact the reverse is rather the actual procedure. At least some Ordinaries have forbidden pastors to settle cases of this sort by reserving them to themselves. This reservation is not only justified by the above declaration, but it is also very prudent. Not all priests are endowed with the ability and prudence needed to settle matters of this nature. The cases are moreover complicated not only by canon 1098 which in certain circumstances releases Catholics from observance of the canonical form, but especially by canon 1099 § 2 as interpreted by the two recent declarations issued by the Pontifical Commission for the Authentic Interpretation of the Canons of the Code concerning the phrase

[1] Ad 17—*Acta Ap. Sedis*, XI (1919), 479; ECCLESIASTICAL REVIEW, LXII (1920), 216.

nati ab acatholicis.[2] The two declarations exempt many whom the best canonists had considered bound by the canonical form. And if they have so complicated these cases as to tax the ingenuity of experienced canonists in applying them to particular marriages, how much more reason is there for a pastor to submit them to competent authority, since he usually is not, and cannot be expected to be, equipped with the necessary knowledge for settling complex cases.

2. There are two different phases under which the second question can be considered: (a) the Catholic obtains a civil divorce without first asking and receiving permission from the local Ordinary; (b) after obtaining a civil decree a Catholic attempts marriage. For the latter cases the Third Plenary Council of Baltimore in 1884 inflicted excommunication, incurred *ipso facto* and reserved to the Ordinary, upon those who after obtaining a civil divorce dare to attempt a marriage.[3] This censure is in no wise affected by the Code and remains in force;[4] and if it is actually incurred by a Catholic he cannot be absolved by the confessor without special faculties except in urgent cases, as permitted in canon 2254, or when he is in danger of death, according to canon 2252. Moreover there will often arise the question of the validity or convalidation of the second marriage. Then absolution from the censure cannot as a rule be given until this matter is settled. There is therefore in these cases a twofold reason for referring these cases to the Ordinary. Care must, however, be taken lest the seal of confession be even indirectly violated.

As to divorce alone, there is *per se* according to the Code no obligation of referring this case to the Ordinary when the Catholic presents himself for absolution in confession. Neither the Code nor the Plenary Councils of Baltimore inflict any censure for obtaining a civil divorce; nor is a sin reserved by either. The Code does not take notice of this case, since

[2] 20 July, 1929, ad II; 17 February, 1930, ad IV—*Acta Ap. Sedis*, XXI (1929), 573; XXII (1930), 195. ECCLESIASTICAL REVIEW, LXXXI (1929), 510; LXXXII (1930), 598.

[3] 124 ". . . Ad haec crimina compescenda poenam excommunicationis statuimus, Ordinario reservatam, *ipso facto* incurrendam ab eis, qui postquam divortium civile obtinuerint, matrimonium ausi fuerint attentare."

[4] J. D. M. Barrett, *A Comparative Study of the Councils of Baltimore and the Code of Canon Law*, Catholic University of America, Canon Law Studies, No. 83, (Washington, 1932), p. 134.

it vindicates for the Church exclusive jurisdiction over the marriage of the baptized, denying absolutely any power of divorce. In the eyes of the Plenary Councils of Baltimore the evil of divorce among Catholics had not grown to such proportions as to call for any more than a very strong denunciation (n. 124).

In most dioceses of this country, however, bishops have at various times forbidden Catholics to seek divorce in the civil courts. They realize, however, that in certain cases it is practically necessary for a Catholic to obtain a civil divorce either because the Catholic whose previous marriage is invalid in the eyes of the Church has no other protection against prosecution for bigamy in case he remarries, as in the eyes of the Church he is free to do; or, if his marriage is valid, because he has no other redress and protection against a consort with whom it is impossible to live. For these instances in which it can be tolerated that a Catholic obtain a civil divorce our bishops require that permission be obtained from them before suit is filed; and they do not grant this permission unless the Catholic party promises, as a rule under oath, that he will not remarry during the lifetime of his consort until he is legitimately declared free by competent ecclesiastical authority. In order to make this law more effective the bishops have in most dioceses made it a reserved case, if a Catholic obtains a divorce without first having received lawful permission.

But it is not always easy to see how far this reservation extends. It certainly covers the case of a Catholic who is validly married in the eyes of the Church and who seeks and obtains a divorce without permission of the Ordinary. Does it extend to the case of an invalidly married Catholic who gets a divorce? Or to one who is doubtfully married? Does it apply only if the divorce is successfully obtained? Or is the attempt of divorce, the filing of the suit, reserved? These are questions that must be answered according to the law reserving the case in each diocese. Reservations of sins receive a strict interpretation and therefore, if it is doubtful how far the reservation extends, it will apply only for those cases that certainly are embraced in its words, but not to those which only probably come under it. If "divorce" or "obtaining a divorce" is a reserved case, then the mere filing of the suit

is not reserved; and if the divorce is not actually obtained, no matter what the reason, be it that the suit is not pressed or be it that it is lost, this sin is not reserved. As regards the validity or invalidity of the marriage the question is not so easy of solution. The Third Plenary Council of Baltimore, n. 126, refers to seeking only separation from bed and board. The diocesan statutes and the Ordinary's regulations, however, frequently at least speak also of divorce in a wider sense and forbid it indiscriminately, whether the marriage is valid or not, except upon receiving the Ordinary's permission. If the reservation in its context embraces all these circumstances, it will include them. But what if the diocesan statutes manifestly point to the reservation of the sin in all these circumstances, whereas the "faculties" merely state that among the reserved cases is, for example, *divortium civile, absque debita licentia?* It is not the *pagella* that establishes the reservation but the diocesan statutes or the decree of the Ordinary (canon 895), and therefore it is from the latter rather than the former that the extent of the reservation must be learned.

It is scarcely doubtful that our Bishops mean to reserve all the cases where divorce is obtained, no matter how the marriage itself stands in the eyes of the Church, and as a rule the reservation of the case will include obtaining a divorce without episcopal permission, not only when the marriage is valid but also when it is doubtful or certainly invalid. The reservation can be restricted more easily to the successful obtaining of the divorce; but the Ordinary can reserve the filing of a suit for divorce without his permission.

When therefore our inquirer speaks of referring such cases to the chancery he may mean (a) seeking permission for the Catholic party to file suit for divorce; (b) applying for faculties to absolve from the reserved sin; (c) entering a request for separation either before or after divorce.

(a) For the first case our inquirer is referred to the statutes or other regulations prevailing in his diocese; (b) for the second he must be guided by the reservations established in his diocese; (c) for the third it is the Ordinary, not the pastor, who can permit this (canon 1131).

Just as there is no guilt in defending a suit for divorce, so too there can be no reservation under this aspect. It would

be different if defence were made by cross-petition, which in some jurisdictions is the only practical defence. Since the cross-petition is a real suit for divorce, the Ordinary can, and usually must be supposed to, require for this case his permission to enter the cross-petition and the violation of his regulation in these circumstances also would be reserved. An exception would have to be admitted, if conditions were such that the Catholic party sued would not have time to seek the Ordinary's permission. The urgency of his suit would excuse him from the diocesan regulation and, since there would then be no sin, neither would there be any reservation. Prudence would dictate that in such circumstances the case be reported as soon as possible to the Ordinary.

As is evident from the preceding paragraphs, some of the points embraced in our inquirer's first two questions come under the regulations of specific canons, whilst others do not; they proceed rather from particular legislation. The latter part of the third question seems to imply that priests need consider themselves bound only by the general law laid down in the Code. This is false. The local Ordinary is a real and competent lawgiver for his diocese (canons 329 § 1, 335 § 1) and all are bound to obey him. It is true, he cannot supersede the Code or legislate contrary to the canons, but in a number of canons (e. g., 804 § 3, 1261 § 2) he is expressly authorized to supplement the laws of the Code by special regulations. But even though it be not expressly stated, he is nevertheless empowered to do so, as he sees fit, in virtue of canons 329 § 1 and 335. If any priest disregards his Ordinary's laws and neglects to refer to him cases he has reserved, he fails in his obedience to him who is placed over the Church to rule it.

VALENTINE T. SCHAAF, O.F.M.

GOING TO OTHER DIOCESES FOR MATRIMONIAL DISPENSATIONS.

Qu. Occasionally a Catholic goes from his own diocese to another where he stays just the hour or two that it takes to get a *license* and a dispensation from the impediment of disparity of cult or mixed religion from the Ordinary of the latter diocese and to be

married by some priest there—all of course without the knowledge and consent of the proper Ordinary or pastor. Is such a dispensation valid? Is it lawful?

Resp. There is no reason to fear that a dispensation from the impediment of disparity of cult or mixed religion will be invalid merely because the parties do not take up a somewhat longer stay in the diocese. There is nothing in the quinquennial faculties to limit the bishop's power in this regard, provided those to be dispensed are actually within the bishop's territory. The quinquennial faculties grant the power, " 1.° Dispensandi, iustis gravibusque accedentibus causis, cum subditis etiam extra territorium aut non-subditi intra limites proprii territorii, . . ." And, provided all the essentials for a valid dispensation and a valid marriage are fulfilled, the marriage of such a couple is valid and needs neither a new dispensation nor a renewal of consent.

It is left to the prudent judgment of the bishop, however, when he will use this power in favor of persons who do not belong to his diocese. It is quite well known that not a few bishops are averse to dispensing in these cases, unless there are special reasons for doing so. And often the only reason for his not refusing a dispensation to *non-subditi,* is that the bishop is left in ignorance of the fact they come from another diocese and he is left under the impression that they belong not only to his diocese but also to the pastor seeking the dispensation.

Our inquirer complains that the parties act *in fraudem legis* or at least show a greater respect for the civil law than canon law by the care they take in procuring and recording a marriage license. This may be and is no doubt true in most cases. That alone, however, will not invalidate the dispensation or the marriage. If the parties are guilty on this count, priests who are ever ready to do their bidding (for a fee), are more guilty than the laity. There will be far too many of these cases where Catholics " run away " to a neighboring parish to be married, so long as there are priests who do not take the observance of the law of the Church in this matter seriously.

VALENTINE T. SCHAAF, O.F.M.

ARE FACULTIES OF "ANNUAL" MEMBERS IN PIOUS ASSOCIATIONS REVOKED?

Qu. On page 182 of your August number, 1933, you state that priests who had been members of pious associations prior to 1 April, 1933, retain the faculties to enrich religious articles with indulgences which those associations could up to that date grant; but that the revocation by the decree of the Sacred Penitentary *Consilium suum* of 20 March, 1933, of the power to communicate those faculties, affected only those members who joined after 1 April, 1933.

Now I have the further question to ask: What is to be said of those who renew membership each year, for example in the Society for the Propagation of the Faith, in the Catholic Near-East Welfare Association, by annual subscription? The Reverend Director of one such association cancelled from the printed form with a pencil the faculties referred to in the decree mentioned above. Have I, who have been a member of the association since before 1 April, 1933, been deprived of those faculties as a result of the decree?

Resp. The answer to this question depends upon the term of membership in the associations. If membership is strictly from year to year, so that enrollment is for one year and lapses at the expiration of that year, then at the expiration of the annual membership, current on 1 April, 1933, the faculties previously enjoyed lapsed also. But is that the manner in which such membership is considered? It would not seem so. It appears rather that at initial enrollment one takes out membership forever, as it were, with certain annual obligations. In this supposition membership does not lapse at the expiration of each year, but continues on indefinitely; and priests who were members of such societies on 1 April, 1933, did not lose the faculties they had enjoyed previously. This latter form of membership is the rule in such pious associations. From this it would appear that the faculties enjoyed by members of the societies previously to 1 April, 1933, have not been taken away from them; and until the Sacred Penitentiary rules otherwise, it seems that such priests may safely continue to use the faculties.

Why then did the director of one such society cancel the faculties from the printed form of favors conferred upon members? We confess, we do not know. If he has obtained an official interpretation of the decree in question, it would

have been better to communicate the fact more explicitly to the members of the society. If he meant merely to call attention of *new* members to the fact that they do not receive the faculties, he has chosen a course that gives unnecessary anxiety to the older members.

It is opportune here to remind those responsible that they owe it to their associates to let them know not only what faculties they receive from the association, but also the conditions and restrictions to be observed when using them. As an example, there is before us a card issued by one such association enumerating the faculties and other spiritual benefits enjoyed by its members. The list contains only such benefits as the Holy See has granted it. But it is misleading in this, that it fails to mention the fact that several of the faculties cannot be used except under certain conditions. It is of course easier to summarize the faculties; but the directors might well call attention to the conditions and restrictions so that members will not use the faculties improperly. (1) Most priests are not aware of those conditions and restrictions; (2) they do not know where to find them in any official publication; and (3) it is a hardship for each individual to be put to the search for this information.

VALENTINE T. SCHAAF, O.F.M.

Ecclesiastical Library Table

RECENT THEOLOGY.

An admirable quality of recent Catholic studies of the Word Incarnate is their harmonious and duly proportioned correlation of the historical, apologetic and theological aspects of their subject. Every scientific work on Jesus Christ at the present day must necessarily be predominantly apologetic; and it bespeaks the best traditions of the defenders of the Catholic faith that our modern scholars are willing to discuss fully the objections of all contemporary adversaries and are able to refute them clearly and adequately.

The most outstanding example of this type of scholarship in recent times is the monumental work of the Rev. Léonce De Grandmaison, S.J., *Jesus Christ, His Person, His Message, His Credentials.* The first two volumes of this work, in their English translation were reviewed in this periodical last year;[1] the third and final volume, translated by Douglas Carter, has just made its appearance.[2] This volume contains two books—the fifth and sixth of the entire work — entitled respectively "The Works of Christ" and "The Religion of Jesus Christ".

By the "works" of Christ are meant the divine signs — prophecies and miracles—by which He proved the credibility of His teaching. Under the former heading Father De Grandmaison discusses especially the objections that are urged against our Lord's predictions of the consummation of the world — which predictions are grouped into five classes—and particularly the eschatological theory which depicts our Saviour as obsessed with the idea that the final catastrophe was to ensue immediately after the fall of Jerusalem. The author distinguishes three "comings" of Christ which are liable to be confused in His prophecies—His resurrection, the destruction of Jerusalem, and the final consummation of the world with His advent in glory to judge all mankind. In the section on Christ's miracles almost 100 pages are devoted to the demonstration of His resurrection and to the refutation of the more

[1] Ecclesiastical Review, Jan., 1933, p. 94.

[2] London, Sheed and Ward, 1934.

recent objections raised against its historicity. An equal amount of space is given to fifteen notes of prime importance and of vital interest—for example, "The Miraculous in Primitive Buddhism and in Islam", "Faith Healing", "Overpowering Suggestion", "Can the Miraculous be Verified Scientifically"?

The final book of this splendid work is devoted chiefly to the narration of the establishment of Christianity. The author describes the principal mystery cults of the first and second centuries, and points out how widely they differed from the religion of Christ. He remarks: "The surest way to misunderstand early Christianity, whatever one's final judgment may be, is to treat it as conforming to the supposedly general similarity between the cults of contemporary paganism". Father De Grandmaison concludes his work by selections from the writings of those whom he styles "witnesses" to Jesus Christ—men who understood most clearly and expressed most eloquently the mystery of a Divine Person become Man.

The Rev. F. Prat, S.J., justly renowned for his *Theology of St. Paul,* has enriched theological literature with another extensive treatise in two volumes, as yet not translated from the original French, *Jésus-Christ: Sa Vie, Sa Doctrine, Son Oeuvre.*[3] The treatment is less technical and more historical than that of Father De Grandmaison, and has a more popular appeal than the latter. However, Father Prat has produced a work of genuine scientific value, as is apparent especially from the copious notes that enrich the two volumes. The author holds that the four "brothers" of our Lord were all sons of Mary, the sister of the Blessed Virgin, two of them by her first marriage with Alpheus, the other two by her second marriage with Cleophas, the brother of St. Joseph. Father Prat believes that the date of Christ's birth was December 25 of the year 6 B.C., and that of His death either 18 March, 29 A.D. or 7 April, 30 A.D. To explain the apparent contradiction between St. John and the Synoptics concerning the date of the Crucifixion, he suggests that it was a disputed point among the Jewish scholars whether the day of the Pasch that year should be celebrated on the 14th or the 15th Nisan; so that either of these days could be designated as the Feast.

[3] Paris, Beauchesne, 1933.

In connexion with the chronology of the life of Christ (though this subject was thoroughly discussed by Father Peirce, S.J., in the January issue of the ECCLESIASTICAL REVIEW) it is opportune to note a recent work, *Chronologia Vitae Christi,* by the Rev. U. Holzmeister, S.J.[4] The author places the year of our Saviour's birth between 7 and 9 B.C. The year of His death, Father Holzmeister believes, was either 30 or 33 A.D. with a slight probability in favor of the former.

Works on our Lord by Jews are frequently very biased and irreverent in their statements and manner of treatment;[5] but in *Jésus de Nazareth; son Temps, sa Vie, sa Doctrine,* translated from Hebrew into French,[6] J. Klausner evidently intends to present a fair picture of our Saviour, although his views are naturally influenced by his religious convictions, as also by the opinions of the liberal Protestant critics from whom he has derived most of his ideas of Christ and of Christianity. Dr. Klausner's work is especially valuable in furnishing data concerning the literature and the customs of the Jewish people at the time of Christ.

Pertinent to Soteriology are two works by the Abbé Jean Rivière—*Le Dogme de la Rédemption après S. Augustin* and *Le Dogme de la Rédemption chez S. Augustin.*[7] Both works are a compilation of articles written by the learned Abbé in refutation of the assertion of certain Modernists—particularly M. Turmel—to the effect that the Redemption was conceived by St. Augustine and by the majority of the subsequent Latin writers as the release of mankind from the power of the devil by the payment to Satan of Christ's humanity as ransom.

Mention is due to several recent disquisitions on the subject to which theologians are now devoting so much attention—the Church is the Mystic Body of Christ. In the January issue of the *Nouvelle Revue Théologique,* the Rev. L. Malevez, S.J., gives a summary of the doctrine of the Mystic Body, based chiefly on the two-volume work of the Rev. E. Mersch, S.J., *Le Corps Mystique du Christ.*[8] The chief value of this work,

[4] Rome, Biblical Institute, 1933.
[5] Cf. ECCLESIASTICAL REVIEW, August 1932, Library Table, p. 191.
[6] Paris, Payot, 1933.
[7] Paris, Lecoffre, 1933.
[8] Library Table, Sept. 1933, p. 301.

according to Father Malevez, is that it has brought into prominence the *realism* of the Mystic Body as distinct from the merely *moral* existence which is all that many theologians in the past have assigned to it. In the same periodical for May, Father Mersch himself argues that the doctrine of the Mystic Body is the central truth of the theological sciences. All other truths of theology, he claims, are grouped about the idea of Christ as the Head of the Church, just as in the science of metaphysics all the truths are grouped about the idea of being.

An analogous theme is developed by the Rev. F. Jürgensmeier in *Der Mystische Leib Christi als Grundprinzip der Aszetik.*[9] The first part of this work is a scriptural and theological exposition of the doctrine of the Mystic Body; the second part is devoted to the demonstration of the thesis that this doctrine is the ultimate basis of the spiritual life of Catholics. In this same category belongs also *Das Mysterium der Heiligen Kirche*[10] by the Rev. C. Feckes. Starting with the principle that to understand the Church one must first understand Christ, the author views our Lord under various aspects and shows how these same perfections of the Word Incarnate are actualized in the Church today.

The Rev. A. Sertillanges, O.P., has made a notable contribution to fundamental theology in his two-volume work *Dieu ou Rien?*[11] The idea pervading the work is that if God's existence be denied, nothing in the world is of any account—neither the principle of authority, nor morality, nor human progress, nor civilization itself. In a word, Père Sertillanges has adapted to the mentality of the present generation the old scholastic argument for God's existence based on the existence of contingent things. The author shows himself fully conversant with modern tendencies of thought, particularly those of Bergson and of Leroy.

Under the title *God and the Astronomers* Dean Inge of London has published a series of lectures delivered in recent years.[12] A wide variety of subjects is treated; some of them excellently. The Dean manifests a great respect for the

[9] Paderborn, Schöningh, 1934.
[10] Paderborn, Schöningh, 1934.
[11] Paris, Flammarion, 1933.
[12] London, Longmans, Green and Co., 1933.

philosophia perennis — which he calls the Great Tradition — although he does not give sufficient credit to the Church for its preservation through the centuries. He believes moreover that the scholastics relied too much on rational argumentation to prove the existence of God, and regards "mystical experience" as a more convincing proof. He asserts quite dogmatically that "*homo sapiens* must have developed from a simian stock"; and assigns as the period required for this development between half a million and a million years.

Max Planck, a recognized leader of scientific thought in Germany, is the author of a work which in its English translation bears the title *Where is Science Going?* [13] It is of deep interest to Catholic scholars, in that it is a protest against the denial by certain modern scientists of two tenets which are vitally important to Catholic apologetics — the principle of causality and the reality of a material world independent of human thought. In commenting on this work in *The Month* for February 1934, H. V. Gill takes occasion to utter a timely warning to Catholics not to hail too enthusiastically the opposition to determinism recently championed by certain scientists, such as Eddington and Jeans; because these men go to the other extreme and deny to the human will even the power to determine itself. Catholic philosophers, the article concludes, have no need to be assured of the correctness of their principles from the pseudo-philosophical speculations of some eminent physicists.

A complete encyclopedia of more than 1000 pages, in French, on the Papacy is *Tu es Petrus,* composed by a group of writers under the direction of the Abbé G. Jacquemet.[14] Accurately and thoroughly, though in a popular manner, the various aspects of the Papacy—apologetic, doctrinal, canonical and historical—are detailed. As one reviewer remarks, this encyclopedia is a splendid example of the type of books needed to provide the educated laity with the information that will fit them for intelligent and effective Catholic Action.

The *Irish Ecclesiastical Record* for March 1934 carries an article by the Rev. M. Bévenot, S.J., on "The Proof of the Apostles' Infallibility". It is concerned with the argument

[13] London, Allen and Unwin, 1933.

[14] Paris, Bloud et Gay, 1934.

for the infallibility of the apostles based on our Lord's statement: "He that believeth not (the teachings of the apostles) shall be condemned" (Mark, 16:16). Father Bévenot contends that this "sanction argument" does not of itself prove the point; for absolutely speaking, our Lord could have been demanding from the faithful only a proof of their obedience to the apostles, which could be sufficiently rendered even if the apostles had erred in their official teaching. Thus, God requires the individual to follow the dictates of his conscience, even though they be erroneous. To complete the "sanction argument" therefore, proofs must be forthcoming that the mission given by Christ to the apostles was precisely the teaching of *truth,* and not merely the testing of the obedience of their hearers. That such was really their mission is easily demonstrable from other parts of Sacred Scripture; and it should not be overlooked by our apologists. Father Bévenot appositely remarks: "There is a danger in many of our apologetic arguments of leaving unexpressed certain steps which to the Catholic mind seem too obvious to need mentioning, but which do not present themselves at all to others. And yet, in our apologetic work it is precisely the non-Catholic mind we are trying to enlighten, and such 'obvious' steps need explicit statement".

Dr. B. Poschmann, whose writings on Penance in the early Church have been noted in our columns,[15] has published, in German, a disquisition on the doctrine of the primacy of the Pope as presented in the writings of St. Cyprian, taking for its title the phrase applied to the Roman church by the Saint in one of his epistles—*Ecclesia Principalis.*[16] Dr. Poschmann interprets the meaning of this phrase, as conceived by St. Cyprian, differently from most Catholic scholars. He believes that the Bishop of Carthage regarded the Roman see as the "principal church" only because it was founded by St. Peter, the head of the apostles and the chief source of ecclesiastical unity. The writer contends that St. Cyprian did not conceive the successors of St. Peter in the see of Rome as possessing a primacy of jurisdiction over the universal Church.

[15] Library Table, June 1931, p. 644; Sept. 1933, p. 308.
[16] Breslau, Franke, 1933.

Were the human authors of the Sacred Scriptures always conscious that they were writing under the influx of divine inspiration? Many theologians answer in the negative, including the Rev. G. Perella in the *Divus Thomas* for 1933. The opposite view is sustained by the Rev. S. Zarb, O.P., in *Angelicum,* 1934, II. Father Zarb argues that the consciousness of writing under inspiration is required by the very nature of the intelligent act of perceiving the truth of the things that are being written. In other words, just as in the order of natural cognition a person is conscious of the light of natural reason by which he recognizes something as true, so one who is under the influx of supernatural inspiration must be aware of the supernatural light by which he is affirming something to be true.

The indefatigable French Jesuit, Father Paul Galtier, has added to his series of outstanding theological treatises another work—*De SS. Trinitate in Se et in Nobis.*[17] He treats his subject, first apologetically, then dogmatically. In the former section, he proves, in refutation of the statements of the Modernists and Liberal Protestants, that there are clear affirmations of the doctrine of the Holy Trinity in the New Testament and in the writings of the Apostolic Fathers. He admits that in the early writings some statements are to be found which at first sight seem to deny the eternal preëxistence of the Son; but he gives a satisfactory explanation of these ambiguous passages in the light of the philosophic systems then prevailing. In the dogmatic portion of his book, Father Galtier devotes considerable attention to the "divine inhabitation" in the soul endowed with sanctifying grace. This consists, he believes, in the divine activity which causes in the soul, through the habits of wisdom and charity, a special representation of the Holy Trinity.

Canon Bittremieux of Louvain, undoubtedly one of the leading modern authorities in Marian theology, cites in the *Ephemerides Theologicae Lovanienses,* 1934 I, the more important declarations about the Blessed Virgin uttered by Pope Pius XI since his accession to the papal throne. The Canon points out that the Sovereign Pontiff has frequently, in his official

[17] Paris, Beauchesne, 1933.

statements, emphasized Our Lady's dignity as spiritual mother of all mankind, her divinely decreed status as the associate of Christ in the accomplishment of the Redemption, and especially her position as Mediatress and Dispensatress of all graces.

A young Belgian priest, the Rev. L. Leloir of the White Fathers of Africa, has published a dissertation entitled *La Médiation Mariale dans la Théologie Contemporaine.*[18] His conclusion is that the mediatorial office of Mary with respect to all graces conferred on mankind is a formally, though implicitly, revealed truth, contained in the principle expressed in the Proto-Evangelium, that the Mother of the Redeemer was, by God's decree, to coöperate with Him throughout the entire work of human salvation.

According to one reading of the *Expositio Salutationis Angelicae* of St. Thomas, the Angelic Doctor asserted of Our Lady "nec originale (peccatum) habuit". In the *Revue Apologétique,* 1933, p. 25, the Rev. J. De Blic argues that the wording of this phrase is not authentic, so that it does not furnish an argument of any value to those who contend, against the more common view, that St. Thomas attributed to Mary the privilege of the Immaculate Conception.

The Christian Virtues, by the Rev. G. MacGillivray,[19] is an explanation of the nature, the growth and the practice of the theological and moral virtues and of the gifts of the Holy Ghost. A series of articles on the Christian virtues is also being printed in the *Irish Ecclesiastical Record* by the Rev. Robert Mageean, C.SS.R. It is a lucid and logical explanation, distinguishing clearly between what is certain and what is controverted in Catholic theology on the subject of the virtues. In general, the writer adheres to Thomistic theories, but at times he favors the opposite views. Thus, he inclines to the opinion that one can have both faith and knowledge of the same truth. Father Mageean favors the view that explicit belief in the Holy Trinity and in the Incarnation is not necessary as a means to salvation.

Although the teachings of St. Thomas on the virtues have gained the ascendancy in modern theological thought, the views of the truly great Franciscan scholar, Duns Scotus,

[18] Bruges, Beyaert, 1933.

[19] London, Burns, Oates and Washbourne, 1933.

should not be disregarded. In the *Zeitschrift für Katholische Theologie,* 1934 I and II, Dr. Joseph Reuss gives a scholarly and well-annotated exposition of the teachings of Scotus concerning divine charity. In conjunction with this subject Dr. Reuss discusses the influence exerted on the doctrines of the "Doctor subtilis" by three other scholastics—Henry of Ghent, Richard of Middletown and William of Ware. The most pronounced difference between Scotus and St. Thomas in respect to the virtues is that the latter regards the supernatural character of the infused virtues as inherent in their very nature, while the former teaches that the supernaturality of these virtues is modal rather than substantial—that is, it arises only from the fact that they are infused by God directly into the soul, and not from their very essence. Again, while St. Thomas holds that sanctifying grace resides in the essence of the soul and charity in the will, Scotus looks on grace and charity as one and the same habit, implanted in the will. However, as Dr. Reuss reminds us, for the proper understanding of this view it must be remembered that in the philosophy of Scotus the will is not really distinct from the essence of the soul.

A question discussed by theologians in connexion with the virtue of faith is, whether a Catholic, without serious subjective guilt, can sincerely come to the conclusion that the Catholic religion is not true, and accordingly be obliged in conscience to sever his affiliation with the Catholic Church. The most reasonable answer seems to be that a Catholic may come to such a conclusion without a formal sin against faith, but not without a formal sin of some sort, because God will not permit such a disastrous apostasy to take place unless the person has first been guilty of some serious subjective fault. In *The Month* for May, the Rev. C. Martindale, S.J., discusses this question, and seems to favor the view that a Catholic can be guilty of defection without any serious subjective guilt. It is difficult to judge his view, however, because he seems to have confused "leaving the Catholic Church" with "losing the theological virtue of faith". Father Martindale tells us that Karl Adam, who also expressed a lenient opinion in this matter, has omitted it in his latest edition of *The Spirit of Catholicism.*

In the field of sacramental theology *Quaestiones Selectae de Eucharistia,* by the Rev. J. Filograssi, S.J.,[20] and *Tractatus de SS. Eucharistia* by the Rev. A. Van Hove [21] are worthy contributions to the theological literature dealing with the august Sacrament of the Altar. The former work, as its title indicates, is concerned with only certain aspects of the Holy Eucharist—the scriptural arguments for the real presence, the sacramental species, the essence of the Mass, etc. The author adheres to the views of his lately deceased confrère, Father De la Taille, especially in his treatment of the precise nature of transubstantiation and of the essence of the Holy Sacrifice.

"Les Origines de l'Eucharistie" by the Rev. J. Coppens, S.J., in the *Ephemerides Theologicae Lovanienses,* 1934 I, is a detailed study of the texts of the New Testament referring to the Blessed Sacrament. Against the rationalistic critics who claim that the Christian idea of the Eucharist is a post-apostolic development, Father Coppens shows that in the New Testament the Holy Eucharist is presented as a sacrificial and sacramental rite, fully constituted, and distinct from every other manner of repast, whether profane or ritual, Jewish or pagan.

An interesting study of the development of a doctrine in the sphere of sacramental theology is an article entitled "The Numerical Distinction of Sins" by the Rev. P. Ahearne, appearing in the *Irish Ecclesiastical Record* for May. Although there is a divinely imposed obligation to confess the number of one's mortal sins as well as their specific nature, it was not until the fourteenth century that theologians first began to discuss scientifically the principles governing the numerical distinction of sins within the same species.

Of great importance in connexion with the question of the validity of Anglican Orders—a question definitely settled as far as Catholics are concerned, but still made the topic of extensive discussions by Anglicans — is a series of articles appearing in the *Clergy Review,* January-April, 1934, from the pen of the Rev. Dr. E. C. Messenger, and entitled "The Lutheran Source of the Anglican Ordinal". The Lutheran theologian Martin Bucer came to England to teach in 1549; and there he died early in 1551. In the course of his stay he

[20] Rome, Gregorian University, 1933.

[21] Malines, Dessain, 1933.

wrote a work *De Ordinatione Legitima,* in Latin, containing a rite of Ordination for the ministers of the Church. The resemblance between this rite and that prescribed in the Anglican Book of Common Prayer is so striking that unquestionably one must be based on the other. Some Anglicans have endeavored to show that Bucer's rite was subsequent to, and based on, the Anglican Ordinal of 1550—perhaps as a proposed scheme for a revision of this Ordinal. However, as Dr. Messenger clearly demonstrates, this view is historically untenable, and it must be held that Bucer's treatise was prior to, and extensively used by, the compilers of the Ordinal of 1550. Some Anglicans indeed admit this, but contend that the English church authorities of that time, while taking over much of Bucer's phraseology, rejected his essentially Protestant idea of the ministry, and regarded those ordained as true priests. Against this contention Dr. Messenger shows that the non-sacerdotal ideas of Bucer also dominated the minds of the compilers of the first Ordinal. The fact that these latter retained the word "priest" is no argument to the contrary; for even Bucer used this word to designate ministers in the strictly Protestant sense. The conclusion is that historical data corroborate the declaration of Pope Leo XIII that the Anglican Orders of the sixteenth century were rendered invalid not only through lack of form but also through absence of any intention on the part of the officiating prelates to ordain the candidates to the sacrificing priesthood as established by Christ.

An article by the Rev. J. Hanssens, S.J., in the *Periodica de Re Morali, Canonica, Liturgica,* 1933 V, has a bearing on the vexed question of the essential matter and form of Holy Orders. Father Hanssens complains that too many details are prescribed by rubricists for the conferring of Holy Orders—details that are not commanded by the Church. For example, he says, in the administration of Minor Orders each candidate should touch the proper instrument momentarily while the bishop recites the form once in the plural for all. Only the candlestick and not the candle should be touched for the order of acolyte, only the chalice and not the paten for the subdiaconate, only the chalice and paten and not the host for the priesthood. Moreover, in the conferring of this last order the candidate should have his hands unbound, and he should clasp

the cup of the chalice in both hands while with the index and middle fingers of each hand he supports the paten, as the priest does at the Offertory of the Mass.

Another article of value in the same *Periodica,* 1934 II, is a compilation of all the ecclesiastical decisions regarding the requisites for the sacrament of Holy Orders, drawn up by the Rev. F. Hecht, P.S.M.

The pamphlet of Mr. Donald Attwater, *The Eastern Churches,*[22] is a creditable addition to the rapidly growing collection of Catholic works bearing on Oriental Christianity. Besides giving a summary account of the history of the churches of the East, both dissident and Uniate, Mr. Attwater presents an admirable synthesis of the theological views of the Orthodox churches. Their theology, he says, is speculative, strongly patristic, unsystematized and undeveloped. The fundamental difference between Catholicism and Orthodoxy would seem to centre about the idea of the Church. Catholics emphasize the exterior, legal and social aspects of the Church, while the Orthodox Christians concentrate on her interior and spiritual characteristics and her dignity as the Mystic Body of Christ. There is much divergence of opinion among the Orthodox Christians as to the mouthpiece of ecclesiastical infallibility; but the majority of their theologians place it in ecumenical councils, which are made infallible by the assistance of the Holy Ghost, but are recognized as ecumenical and infallible only subsequently through their acceptance by the faithful.

In connexion with the Eastern churches, mention is due to the little periodical *Pax,* published by the Benedictine monks of Prinknash, England. Every third issue of this monthly publication is an "Eastern Church number", and contains articles regarding the theology, liturgy and history of the Oriental churches separated from Rome. The periodical is pervaded by a spirit of deep sympathy for the Orthodox Christians and by a tone of optimism regarding the possibility of their return to Catholic unity. Thus, in the January number of the current year we are informed that one third of the Orthodox clergy in the province of Bessarabia are associated with the Romeward movement.

[22] London, Catholic Truth Society, 1933.

A periodical called *Reunion,* devoted to the promotion of a corporate return of the Anglican Church to the See of Rome, has just made its initial appearance in London. It is a small publication and promises only three issues yearly. Although under the direction of Anglicans, it welcomes the literary contributions of Catholics. Thus, the first number contains an article by Father Hugh Pope, O.P., on the "Council of Jerusalem," proving that the primacy of Peter was implied at that first gathering of the rulers of the Church. A sermon-extract, "Thou art Peter" by the Rev. G. Carleton, an Anglican, though somewhat vague in parts, is outspoken in its plea for the union of the English Church with the Holy See, asserting that the Church of England was Catholic in spirit and in practice so long as she retained association with Rome; that she lost her Catholic spirit and became infected with Protestantism after and because she was separated from Rome. To the same number the Rev. Spencer Jones contributes a paper, the theme of which is that the very charter of the English Church—the appeal to Scripture and to the primitive Church—implies an acknowledgment of the papal power.

The members of the "Confraternity of Unity", under whose auspices this periodical is published, profess that the See of Rome is the center of unity for all churches. They ascribe to the Pope a primacy of jurisdiction over the entire Church; yet they still remain outside the fold, believing it is better to work for corporate union than to come individually into the Church. For, they argue, if all Anglo-Catholics came into the Church, the Anglo-Catholic movement would come to an end, and thus the whole Anglican communion would be absorbed in Protestantism. They even accept the doctrine of papal infallibility as defined by the Vatican Council; yet, it would seem, they repudiate Leo XIII's declaration of the nullity of Anglican Orders, for they are seeking a "reunion with the Holy See which will not be prejudicial to the facts of the sacramental life of the Anglican Communion".

Under the pseudonym of "Father Jerome", a Catholic priest has published in England a treatise entitled *A Catholic Plea for Reunion.* It bears a marked similarity to a paper read by a Catholic priest at the Conversations of Malines about ten years ago.[23] The writer proposes the possibility of a corporate union of the Anglican Church with the Catholic Church

[23] Library Table, June 1931, p. 639.

in such wise that the Anglicans would have an English rite, a married clergy, their own bishops, and strangest of all, the right "corporately to adopt with easy reservations the dogmatic system of the Roman faith". According to *The Tablet* for 5 May, Father Jerome is a priest who is unfamiliar with the status of the Anglican Church, and has been ordered back to Belgium since the publication of his "Plea". Works of this kind are most unfortunate; for they give well-meaning Anglicans the impression that they express the views of a considerable number of Catholics.

We are indebted to the January issue of the *Dublin Review* for a fair criticism of that latest form of revivalist religion called Buchmanism, by J. W. Poynter. This movement has found favorable conditions for its growth in England and in the English colonies, especially South Africa. It has received the positive sanction of several Anglican religious leaders, including the bishop of London. The principal objections to Buchmanism, according to Mr. Poynter, are two—from the speculative standpoint, its utter lack of definite doctrinal principles, and from the practical standpoint, the moral dangers that are inseparable from the frank and public confession of sins, known as "sharing".

Not all the Anglican divines favor Buchmanism, however, as is evident from Dr. Henson's preface to Ray Strachey's *Group Movements of the Past and Experiments in Guidance.*[24] A pertinent remark of Bishop Henson is that the fact that so many sects that arose in America have never had any large membership among the American people is because in the United States "the very conception of an authoritative Church has perished from the general mind".

It is now almost thirty years since Alfred Loisy—now in his seventy-seventh year—left the Church; and in the course of time his antagonism, not only to Catholicism but even to the fundamentals of Christianity, seems to have become more bitter. His latest work *La Naissance du Christianisme*[25] is based on the principle that all that the early Christians wrote about Christ and His doctrine is unreliable. The canonical Gospels, he says, were deliberate falsifications, intended to win proselytes to the infant Christian Church. He rejects the

[24] London, Faber and Faber.

[25] Paris, Nourry, 1933.

incidents of our Lord's trial and Passion, and of course, the Resurrection. Every incident that could be interpreted, by any stretch of the imagination, as symbolic or as the product of Rabbinical or Greek influence, is at once discounted as historically false. Thus, because there were twelve tribes of Israel, Loisy rejects the limiting of the apostolic college to twelve as unhistorical; and by a similar process of reasoning, because seven is a holy number, he doubts that there were seven deacons.

Quite opportune is a work of the scholarly Father M. Lagrange, O.P.,—*M. Loisy et le Modernisme.*[26] It is a history of the Modernistic movement centred about Loisy, and an analysis of this system of Biblical criticism. As Father Lagrange was one of the first among Catholic scholars to denounce the tendencies of Loisy, he is unquestionably most competent for a work of this nature.

An article by the Rev. C. W. Howell, S.J., in the *Clergy Review* for June describes the influence exerted by the canonists of the eleventh and twelfth centuries on the theologians of that period. The canonists whom he singles out in particular are Burchard, Yvo of Chartres and Gratian; the theologians, Abelard, Hugh of St. Victor and Peter Lombard. According to Father Howell, the theologians benefited much by their relations with the canonists, inasmuch as they received from them matter for theological speculation—e.g. questions on the Church and the Primacy—a collection of scriptural, conciliar and patristic texts, and methods of conciliating divergent views, especially in the writings of the Fathers.

The eminent German scholar, Dr. Martin Grabmann, has composed an outstanding work in his history of Catholic theology since the close of the patristic period—*Die Geschichte der Katholischen Theologie seit dem Ausgang der Väterzeit.*[27] It is a revision and an amplification of a portion of Scheeben's *Handbuch der Katholischen Dogmatik,* written about fifty years ago. It presents a list of the principal theologians and theological schools as well as a summary of the development of the science of theology from the early medieval period down to the present day.

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[26] Juvisy, Editions du Cerf, 1932.
[27] Freiburg, Herder, 1933.

Criticisms and Notes

THE ACTS OF THE APOSTLES. By the Rev. Cuthbert Lattey, S.J. Longmans, Green & Co., New York. Pp. xxxviii + 213.

This new volume of the Westminster Version of the Sacred Scriptures is more than an annotated edition of the text like most of the volumes of the New Testament published so far in this series. The notes are so generous and abundant in this case that we may rightly regard the volume as a commentary, and a commentary to which the reader will turn with great profit. This special treatment of Acts can be understood easily when we think of the importance of this work of St. Luke. The Book of Acts is most valuable as the only connected account of the first period of the Church, even if it is by no means a complete account, and it is most helpful for the understanding of St. Paul's Epistles, most of which were written during the time covered by the Acts. Among the features of this edition the following may be noticed. Acts 1:18-19 is printed and explained as a note thrown in by St. Luke: quite rightly and in accordance with the obvious meaning of the text, though every now and then one finds commentators trying to force the words into the discourse of St. Peter. The harmonization of these two verses with St. Matthew's account (27:3-10) is not so evident. The author is well aware of the purely conjectural nature of his explanation. The speaking of foreign tongues (Chap. 2) "is too clearly narrated in the sequel to need explanation" (p. 8). Nevertheless, it is somewhat difficult to represent to ourselves the scene described by St. Luke, in a very clear manner. The breaking of the bread in 2:42 and 46 is taken at the least to include the Holy Eucharist, and probably to signify it directly (p. 18). Acts 13:1-3 (p. 33) is explained as not referring to an episcopal consecration, at least not likely. In 16:6 (p. 116), Fr. Lattey remains faithful to the South-Galatian theory adopted in the Introduction to the Galatian Epistle. The Introduction (pp. xiii-xxxviii) maintains the value of the "Oriental" text of the Acts (pp. xvii ff.); defends the authorship of "Luke the beloved Physician" (pp. xxi-xxviii), and builds up on this a good argument for the historical character of the Acts both as regards the narratives (pp. xxx ff.) and the discourses (pp. xxxii ff.).

ESSAYS IN HISTORY. By His Holiness Pope Pius XI. Translated by Edward Bullough. New York, P. J. Kenedy and Sons. 1934. Pp. xvii+312.

The present volume comprises a collection of essays contributed by the present Holy Father to various scientific magazines between the years 1896-1912 throughout which period he was attached to the famous Ambrosian Library at Milan. The six essays deal with the following subjects: The Ambrosian Church of Milan; Essays on St. Charles Borromeo; The "Schools" or Guilds of the Blessed Sacrament in Milan; The *Codex Atlanticus* of Leonardo Da Vinci in the Ambrosian Library; The Settala Museum; "The Holy Family" of Bernardino Luini in the Ambrosian Library. Undoubtedly, the most important essay is the first, giving an historical sketch of the Church of Milan. This essay of 110 pages embodies the great personal research of the learned author right at the primary source of information—the Ambrosian Library, where the history not only of Milan but of Italy and the Holy Roman Empire is largely preserved. It is amazing how the author has crowded his pages with facts concerning popes, bishops, kings, emperors, institutions both ecclesiastical and civil. The essays on St. Charles Borromeo (1538-1584) are enlightening as to the part this sainted bishop played in the counter-Reformation period. The essay devoted to the history of the Guilds of the Blessed Sacrament will be especially interesting to the liturgist, while the student of antiquities and of art will be most attracted by the essays dealing with Leonardo's *Codex Atlanticus*, one of the most prized treasures of the Ambrosian Library. The style of the author is vivid, racy yet accurate, as is characteristic of all the Holy Father does.

THE INTERCESSION OF OUR LORD. By Joseph Buchanan Bernardin. New York, Columbia University Press. 1933. Pp. 172.

From the beginning of her history the Church has used the formula "through Jesus Christ, our Lord" as the proper termination of her liturgical prayers, and from the beginning the Church's early belief in Christ's intercession has been clearly documented in numerous passages of the New Testament, the Apostolic Fathers, the Apologists, the Apocryphal writers, and early Fathers from Irenaeus to Origen. The author of our study has sought to gather from this literature all passages bearing on the belief in Christ's intercession and to examine them for their exact doctrinal content. He has found their content to reflect two distinct points of view (both expressed in the New

Testament): an earlier view of a judicial non-priestly intercession according to which our Lord will acknowledge His followers before His Father on the Last Day, and a later view according to which the Lord is seen as the High Priest offering Himself as the Victim and mediating the prayers of the believers to God. Out of these two elements is seen to have been built the concept of a Christ who now sits enthroned at the right-hand of the heavenly Father ready to intercede for us in virtue of His office as the great eternal High Priest.

The author holds that the doctrine of the High Priesthood of Jesus and His offering of prayer for men in heaven did not arise directly out of any recorded sayings or teachings of Jesus. Sayings such as "whatever you shall ask of the Father in My name, He may give it you" (John 15: 16) are held to imply not an active but only a silent intercession, occasioned by the continued Presence of Christ with His Church through the Spirit. These sayings recorded by St. John are admitted to reflect indeed a very early belief of the Christian community but not necessarily Christ's own words (since they belong, according to the author, to "the later gospel strata the genuineness of which is not above suspicion"). Belief in our Lord's active intercession, so it is concluded, must have arisen "sometime between the death of Christ, around A. D. 30, and St. Paul's Epistle to the Romans, around A. D. 56."

Reasons which would predispose Christ's followers to a faith in His heavenly intercession were that Jesus was considered a great prophet, and that according to the common Jewish belief intercession was one of the functions of a prophet. Moses had interceded with God for his people, and Moses was a prefigurer or type of Christ. The righteous and the martyrs had a special claim on God's favor, and Christ was sinless and slain as a martyr. Angels were believed by the Jews to intercede for men, and Christ was Lord of the angels. Christ was believed also to be "the suffering servant", predicted in Isaiah as interceding for sinners. And, finally, He was believed to be the Son of God and therefore, having a right to be instantly heard by His Father.

The real reason for the prominence given to intercessory prayer in the early Church is found by Dr. Bernardin to have been the influence of St. Paul's teaching. It is also found "barely possible" that St. Paul "acquired his belief in Christ's heavenly intercession in Rome from Christians such as Aquila and Priscilla. That a few years later this belief was current in Rome is known from the Epistle to the Hebrews. In this latter Epistle is found drawn for the first time a clear picture of our Lord in the role of Heavenly High Priest in a setting similar to that pictured in Psalm 110" (109).

In discussing the connexion of the offices of priest and king in Judaism Dr. Bernardin speaks of Psalm 110 (109), verse 4, "thou art a priest forever after the order of Melchisedek" as addressed to the ruler Simon Maccabaeus (c. 140 B. C.) and states that the Messianic interpretation referred to by our Lord was of a late post-Maccabaean origin. This opinion is by no means universally accepted by commentators. The fact alone that in the latter half of the second century B. C. the whole of the Hebrew Psalter was already translated into Greek argues against so late an origin of the Psalm, even if there were no further strong internal reasons for an earlier dating. It seems certain that during the period of 150-100 B. C. when the Septuagint version of the Psalter was made, the Hebrew text of Psalm 110 (109) already contained passages whose grammatical sense was no longer clearly understood and therefore needed interpretation. If at that time the Psalm had been of recent date the presence of these unclear passages could not easily be explained. The very phraseology of the Psalm, moreover, demands an early date. Its opening words, "Saying (oracle) of Jehovah" are a 'technical phrase' used during the early days of Israel for introducing solemn prophetical messages. After the prophetical office had ceased with Esdras it is unlikely that any Psalm written subsequently would have opened with this solemn announcement of a divine oracle.

In Appendix C, which is concerned with the influence of the prophecy of the Suffering Servant (Is. 53) upon the Church's faith in Christ's intercession, it is pointed out that the Greek and Hebrew texts of the prophecy show different readings and that the Hebrew text alone refers clearly to the making of intercession. The author thereupon surmises that even though the early training of the Apostles was in the Hebrew and not the Greek textual traditions and even though the passage of the Suffering Servant's interceding for transgressors should have been known and understood by the apostles, "it is doubtful if the passage had any influence in the formation of the Christian belief in Our Lord's intercession, because it was through regarding Him as High Priest and not from the idea of the Suffering Servant that the doctrine was chiefly developed". It seems that the available textual evidence still leaves room for a good deal of speculation.

Besides the five German authors (Jungmann, von der Goltz, Heiler, Heitmueller, Schettler) cited by the author as treating in passing of Christ's intercession, the study of G. A. Deismann *Die neu-testamentliche Formel In Christo Jesu* (1892) and that of Rabbi B. Jacob *Im Namen Gottes* (1903) might be mentioned as bordering upon the ground here under discussion and going partly beyond it into the field of ideas and expressions current in the religions of the

Hellenistic world and paralleling analogous terms used in the early Church. Even though the use of divine names for magical purposes, as Dr. Bernardin points out, has no proper place in a study of the doctrine of Christ's intercession, the theological terminology current in the Hellenistic religious circles, whence St. Paul drew most of his converts, can be of considerable interest not only to the philologist but also to the theologian, even if it were only for the purpose of pointing out the parting of the ways between the religious mysticism of the "superstitious" Greeks and the faith of the early Christians.

AUSTRALIA'S DEBT TO IRISH NATION-BUILDERS by P. S. Cleary with a Foreword by Archbishop Sheehan of Sydney. Angus and Robertson, Ltd. Sydney; 1933.

In this volume on the Irish contribution to Australia, P. S. Cleary, editor of the *Catholic Press* of Sydney, writes as an Irishman should, with enthusiasm, toleration and fulness of understanding. As a journalist he fails to give his references or a bibliography, so that his book will be regarded as a collection of well-written materials for the coming historian of Irish exploits in Australasia, a supplement to a similar work by John Hogan, long a resident of Australia and later a member of the British Parliament. Mr. Cleary knows no Irish divisions, nor does he know the American term "Scotch-Irish." Catholic or Presbyterian or Anglican he recounts the Irish contribution in the foundation of the various creeds. To him an exile from County Down is not different from one from County Cork nor is an Irish rebel of Catholic or Presbyterian background emphasized at the expense of an ascendency-man. Of losses to the Catholic Church there are suggestions but this is another story. There is no trace of that inferiority complex so characteristic of some studies of Irish life in the United States when the writer with a chip on his shoulder charges American historians with wilful neglect of the Irish and Catholic contribution to our national life.

But the situation in Australia was different. The Irish deportees were among its first settlers and the Irish grew up with the country and there were enough of them to insure that they retained their identity. They were founders like the Pilgrims or Puritans or Cavaliers in America; whereas in this country their arrival in numbers was late: Scotch-Irish in the eighteenth century; Celtic Irish in the nineteenth century. They came to accept and be assimilated. Their influence in a large way was slight. As Catholics they faced hostility and a protracted intolerance which drove them into separatism.

They found constitutional toleration and social proscription to an extent which kept the first two generations of Celtic Irish hewing wood. And the third and fourth generations still find themselves unavailable for high offices, certainly in proportion to their numbers. In Australia they were on the first frontier, and priority counts for much in giving a race the opportunity to achieve and a consciousness that it is an inherent part of the community.

The first Irish groups came as deportees; "criminals" who could no longer be sent to America and who were not wanted in Newfoundland and the maritime provinces of Canada; political rebels of all creeds who were defenders or who were convicted or suspected rebels of 1798. Of the several hundred transports, Governor Hunter complained that Dublin Castle transmitted no record of their conviction. There would have been more but the British fleet and army required able-bodied men, and obtained them as forced volunteers and "conscripts". With the Napoleonic Wars over, most Irish immigrants went to Canada and to the United States, yet they were straggling into Australia. Transports, political rebels of 1848, agrarian rioters and Fenians were being sent as settlers until the provinces refused to receive any more prisoners, New South Wales in 1839, other Australian colonies in 1851, and West Australia in 1868. Clearances of Irish estates sent some and the gold mines attracted others. Slow at first the Church was finally awakened to the needs of the Irish in Australia by John England and priests like Fathers O'Flynn, Therry and McEncroe (formerly of Charleston, South Carolina) and the Benedictines succeeded James Harold, the transport-priest of '98. Thus the Church was organized. And the descendants of the early Irish gradually made their way whether Presbyterians or Catholics. There was little hostility between these two groups for the leading representatives of both antedated the period when Daniel O'Connell drove a wedge between Irishmen of the two religious stocks.

Mr. Cleary gives a running account of Irishmen who gained fame in the Six Colonies in Church and State, who led in the struggle for provincial self-government, who became premiers, cabinet officers, legislators and judges, who served on school and college faculties, who represented Australia in England, who contributed to Australian literature and journalism and stage and who won renown in sports. There are soldiers of fortune. There are business magnates and poor "jackeroos" who became graziers of sheep on a tremendous scale. There are explorers who aided in pushing back the "bush". Of names there are no end and of these names some became known outside of Australasia in imperial affairs. And the Irish in Australia did their share in the famous days and in the support of Home Rule

agitation for while loyal to the crown as good Irishmen and democrats they sympathized with Ireland's demand for national self-government. Irish rebel blood helped make Australia the most democratic frontier in the British Empire save New Zealand.

TU ES PETRUS. Encyclopédie Populaire sur la Papauté. Publiée sous la Direction de M. L'Abbé G. Jacquemet. Paris, Librairie Bloud et Gay. 1934. Pp. xv+1168.

Within the handy compass of this compact volume there is assembled an enormously valuable collection of useful material regarding the Papacy. The work is not an encyclopedia in the conventional sense of the term, because the contents are not arranged alphabetically. It has the advantages of a working encyclopedia, however, because, by means of the excellent Index, it is possible to find what is sought without much loss of time. There are five sections in the book arranged under the following heads: Institution and Powers of the Papacy; Canon Law and Liturgy; History of the Papacy; the Papacy and Secular Governments; The Papacy and the World of To-day. There are two extremely valuable Appendices—the Magisterial Acts of the Papacy, and a Short Dictionary of Objections against the Papacy.

The first section is devoted to the discussion of the doctrinal and disciplinary questions which deal with the Primacy of the Pope, his teaching office, the general powers of the Pope, Relations of the Pope and the Bishops, and a discussion of the relations between the Papacy and the separated churches whether Orthodox or Protestant. Each of these divisions is parcelled into many subdivisions, dealing with matters that reflect the claims of the Papacy and its attempts to bring about complete union in Christendom.

The second section of the book is more practical and descriptive in character. It takes up such topics as the Election of the Pope, the manner in which the powers of the Papacy are exercised, the Cardinals, the Congregations, the Tribunals, Offices, and Commissions, and a discussion of the activities of the Popes in the field of Liturgy.

The third section, dealing with the History of the Papacy, is a short history of the activities of the Papacy through the various epochs of Church History, divided into various sections to bring out more clearly the problems and dangers with which the Popes were confronted at different times. As is natural, there is more space devoted to the reigns and activities of the Popes in modern times than in any other epoch. The purely historical part of this section is supplemented by a chronological and biographical list of the Popes.

The fourth section is practically a résumé of the history of the relations of Church and State. It commences with a discussion of the Temporal Power and a description of Vatican City, the government of the new Papal State, a short account of the administration of the various buildings and churches controlled by the Pope, and some brief notices on the diplomatic activities and triumphs of the Popes in recent times.

The fifth section brings us to the life of the Church under the direction of the Popes in our own times. This survey is arranged under various heads to bring out: 1) the activities of the Popes in fostering and promoting religious life; 2) liturgical activity and liturgical revival; 3) the teaching of the Popes on Catholic Action; 4) the work of the Popes in the promotion and support of the missions; 5) the Unity of Christianity; 6) the action of the Popes in the promotion and support of scientific, literary, and philosophical undertakings; 7) the contemporary Papacy and Social Questions; 8) the Popes and International Affairs; 9) the Popes and Political Questions.

The multiplicity and variety of the questions which are discussed under these various heads make clear that in no case has it been possible to deal with any of them exhaustively. Nevertheless there is here a very valuable summary of precisely the things which Catholics are frequently called on to discuss. Under most of the chapters the various authors have included a short but adequate bibliography, and, though most of the works are in French, they cannot fail to be useful to the average student. The section containing the Dictionary of Objections to the Papacy will be read with interest by people outside of France. This little list contains many of the objections against the Papacy with which most readers will be familiar, such as the Albigensian affair, the Popes at Avignon, the Pope Joan, the Inquisition, the case of Pope Liberius, etc. There are others, however, about which little is heard in our country, such as the Papacy and the Episcopate, Catholic Action, Caesaro-Papism, the Roman Congregations, the Election of Bishops, Legates and Nuncios, Nationalism and the Papacy, the Pacifism of the Popes, the Soviets and the Papacy, and Papal Theocracy. The peculiar value attaching to such a list is that it reveals the attitude of the adversaries of the Papacy, at least in France and other European countries.

Though brief and compressed, the information contained in this useful volume cannot fail to be of extreme value to Catholic readers, if for no other reason than that it will be difficult to find the information so readily elsewhere.

Literary Chat

The Rosary is a source of perennial interest and devotion in the Catholic Church. It is a prayer ever old and ever new. Two of the leading Catholic publishing houses in the United States have recently issued three books on this Catholic devotion and expression of love toward the Mother of God: *The Rosary a Social Remedy*, by Thomas Schwertner, O.P., Bruce Publishing Company, New York, 1934; pp. viii + 140; *Christ in the Rosary*, by the Rev. James O'Brien; Benziger Brothers, New York, 1934; pp. 240; *The Virgin Mother*, by Sister Mary Paula, S.N.D.; Benziger Bros., New York, 1934; pp. 196.

As the titles imply, the first two books, while looking at the same gem, examine it from different angles. The book by the late Father Thomas Schwertner, which, incidentally belongs to the *Religion and Culture Series* of the Bruce Publishing Company, sees in the rosary a remedy for our social evils, since the rosary will help bring individuals back to the feet of the Blessed Virgin and of God. Father O'Brien on the other hand examines carefully the various facets of this diamond and points out to those who are not experts in the science of God, beauties that might otherwise be missed.

"The Rosary is not merely a vocal prayer. It is essentially a method of meditation as well. It trains men to think . . . on the great events embraced in the successive mysteries in the life of our Lord and His Blessed Mother. Thus shall they learn once more, like little children, at their Mother's knee, those fundamental lessons of justice, charity and equity which should govern all their social and economic life." This is the message of Father Schwertner's book. He sees in the meditation on Christ who is the Light of the world, the remedy for the spiritual and mental darkness of to-day; in meditation on the obedience of Christ and Mary a defence against modern contempt for law; in contemplation of the courage of Christ and Mary against almost insuperable difficulties, a source of strength in our own little trials. In thirteen chapters, the author treats such subjects as: the Rosary and the Social Question; the Rosary and Authority; the Rosary and Obedience; the Rosary and Justice. This little book contains thought for both clergy and laity.

The book by Father O'Brien examines closely the various mysteries that are meditated upon while praying the rosary. "It has been said that the Rosary is like a scroll, and when it is unrolled as the Mysteries are repeated, it discloses to the seeker the life of Christ." The volume is naturally divided into three books. Each set of mysteries is prefixed by a short meditation, and each mystery is illustrated and treated in a threefold manner: (1) the mystery in prophecy and fulfilment; (2) the lesson to be derived from the mystery; (3) the lesson as illustrated in the Gospels.

Sister Mary Paula, S.N.D. de N., in *The Virgin Mother* has attempted a novel treatment of the life of the Blessed Virgin Mary. An elderly matron "Vesta", a presumed contemporary of the Mother of God, tells the life-story of the Blessed Virgin to a family living about the middle of the first century. There is a deal of simplicity and a wealth of detail in the narrative. Subjects like the conception and birth of Jesus are given in the words of the Evangelist. The book follows the Gospel account quite faithfully, is modest and unpretentious; is well illustrated and will serve for supplementary school reading. For beauty and imagery, however, it falls short of the volume *Mary of Jerusalem*, which we recently reviewed at greater length. We heartily welcome this creditable addition to the literature on the Mother of God.

While it is questionable whether much that is really new and solidly authentic can be written about the Blessed Virgin, we may not overlook the valuable store of Mariology from the pen of St. Peter Canisius, the celebrated catechist and doctor. Hence

Father Peter Vogt, S.J., in his *Mariae Sacrosanctae et Deiparae Virginis Vita* (Marietti, 1934), has not only paid honor to the Our Blessed Lady but has also rendered more practical the larger work of St. Peter, *De Maria Virgine Incomparabili et Dei Genitrice Sacrosancta.* Aside from the wealth of thought, the work is also new in arrangement. The author has chosen the outstanding passages from the work of St. Peter and grouped them under thirty-one headings representing facts of interest and inspiration in the life of the Blessed Virgin. Each title comprises three points for consideration, and follows a logical and chronological progression so as to enable the reader to weld together a solid and reliable conspectus of Mary's life. Abundant references to Greek and Latin Patrology attest its reliability.

According to the sub-title, the author intends the work to be a short, comprehensive treatise for daily reading during the months of Mary, as also a suitable reference for the feasts of the Blessed Virgin. Priests will doubtless find the volume useful and stimulating for meditation and preaching.

In *Quel est le But de la Vie?* (Paris: Maison de la Bonne Presse, pp. 118), H. Mathieu, S.J., presents his answers to the age-old questions of man's destiny and eternal salvation. With scholastic precision he divides his work into the following chapters: Problem, Attitudes, Goods of this World, God, Obligation, Reward. Beginning with the statement of the problem, he develops the answer through successive stages of natural reason and soars up to faith and God. The work is characterized by lucid and logical thinking, to which the author adds the authority of Scripture and the Church. The book further offers good material for sermons, not only because of its thorough presentation of the truth, but also because of its excellent arrangement. While the volume lacks an index, its topics are nevertheless easily known from the table of contents and from the many concise marginal captions.

Das Priestertum, by Dr. Wilhelm Stockums, Suffragan Bishop of Cologne, will be a welcome addition to the library of theologians, priests and spiritual directors of seminaries. The book is a collection of conferences and instructions given by the author while Director of the Collegium Leoninum at Bonn. Adhering closely to the dogmatic aspect of the priesthood, the author develops the idea of the priesthood in relation to the New Testament, the Church, the laity, the world, the priest himself. While the truths contained are as old as the priesthood itself, the author has presented them in clear, pleasing sketches, never losing sight of the fact that the priest of to-day lives in a world which is rapidly undergoing change upon change. The deep piety and kindly understanding which run throughout the book make the reader feel at all times at his ease and produce the impression of a heart-to-heart talk.

The publishers are to be commended for the neat and pleasing format. The work is divided into nine chapters, which in turn contain smaller subdivisions. There is also a complete index. (Freiburg im Breisgau: Herder & Co., 1934; pp. viii + 223.)

A unique combination of circumstances occurs in the publication of *Leben und Wirken Bernard Overbergs*, by S. Helene I. C. Heuveldop, Miss. S. of Im. Conc. It is a German dissertation for the Doctorate of Philosophy, submitted to the faculty at St. Bonaventure's, New York, and printed and published in Germany. The German text and publication are probably due to two facts: the authoress is German by birth and education, and the work itself will have more appeal to German Catholics, since Overberg was one of their own.

The name of Bernard Overberg is known to every educationist. He was a German priest and born teacher (1754-1826) who spent his life in the interest of better education. He worked out his own system of pedagogy in which religion is the center; thereby merited the distinction of a pioneer Catholic educationist. Much has already been written concerning his life and achievements, but there

seems little reason to doubt that this present work will henceforth be the last word of reference to the life and works of Bernard Overberg.

The thoroughly spiritual and priestly motive which underlies all of Overberg's success, recommends this book not only to teachers of education but also to all Catholic priests and teachers.

St. Francis de Sales in His Letters (Herder Co., St. Louis) is an attractive compilation of extracts gleaned from the personal letters of this "truly great spiritual master of devout layfolk", as the Holy Father has proclaimed him. Called the "gentleman saint" because of his rare combination of supernatural and human perfection, his letters, while they are an index to his mind and heart, fairly radiate that racy and captivating charm which manifests the lovely personality of the man himself.

From the two thousand or more extant letters of St. Francis, the Visitation Nuns at Harrow, England, have collected and collated many that deal with a wide variety of subjects. Several letters were written to people who were striving to live a devout life at court and in the social centers of his time. Cardinals and governors, as well as religious, entrusted themselves to his guidance in the spiritual life. Accordingly, his letters teem with words of encouragement and advice, covering every possible experience of the human heart.

The volume is prefaced by a character sketch in which the recipients of his letters and the Saint himself are introduced; this feature will give the reader the proper appreciation of every letter. From the journalistic standpoint, the reader will find these short and pointed quotations not only attractively presented, but even enticing.

The Rev. Julius Spiegel is the author of *In Gottes Auftrag*, a book of sixty sermons. (Freiburg im Breisgau, 1934; Herder & Co., pp. vi + 378.) The sermons are thoroughly practical, having their foundation in the inspired word of God of both the Old and the New Testament. Particularly noteworthy is the series of twelve sermons on the Prophet Elias. Taking the life of Elias as recorded in the Scriptures, the author develops many practical thoughts for to-day. The style is good, if somewhat stilted. A table shows how the sermons may be preached throughout the year. Lovers of Scriptural sermons will welcome the book.

He was called a second Curé of Ars by a French writer, he was regarded as a saint by his parishioners, and at his death a religious congregation of women mourned the passing of its founder, Abbé Lambertz, a Belgian parish priest, who lived in the trying times that followed upon the French Revolution. With the grace of God he effected the moral regeneration of his people by prayer and sacrifice, and provided for the education of thousands of children by instituting a religious Sisterhood, the Thildonck Congregation of Ursulines. The story is told briefly in *The Curé of Thildonck*. (English Version by Mother Mary Clare from the French of F. Holemans. Benziger Brothers, New York, 1933; pp. xii + 147.) Cardinal Mercier wrote a foreword to the French work, and Cardinal Bourne has performed a like service for the English version.

A classical meditation book has been translated by a Benedictine nun, Sister Mary Emmanuel. It is the *Meditations on the Life of Our Lord* which had for a long time been attributed to Saint Bonaventure but is now considered to have been written by a Franciscan called John de Caulibus, who lived in the thirteenth century. Perhaps it is better that the origin of the book is all but unknown. One can be sure that it was composed by a Father confessor for his spiritual daughter and just because its origin is so shadowy it is easier to imagine the book as a series of letters about the spiritual life addressed to oneself.

There are one hundred meditations written in the style and manner that clearly indicate that they were written shortly after the Crusades and while

the memory of Saint Francis's bearing of the wounds of Christ was still fresh in the minds of men. People had awakened again to the truth that God had really lived on this planet and that He had lived a truly human life. The result is a realistic pondering and representation of the life of our Lord, and particularly the human side of His life. This meditation book was passed down the years under the name of Saint Bonaventure and so it is little to be wondered that from it the religious theatre of the Middle Ages borrowed many of its themes. The author states that this is the first English translation since 1840, but there was an edition published by P. J. Kenedy in 1881 which ran at least to six thousand copies. The present volume is published by the B. Herder Book Co.

At the royal court of John of Braganza shortly after the middle of the seventeenth century there was a young page who was called "the martyr" and "the little apostle". Some thirty years later, in 1693, this same page, then a Jesuit missionary in southern India, suffered martyrdom for the Faith. The history of the life and work of John de Britto, beatified by Pius IX in 1852, is contained in the unpretentious, paper-bound volume, *From Royal Page to Martyr* (New York: P. J. Kenedy & Sons; pp. 152). The book, a translation from the original German of Henry Doering, S.J., Archbishop of Poona, India, is one of a series of short lives of saintly Jesuits. Incidentally, it is a worthy contribution to the history of the Church in India, the works on which in English are all too few.

Our present Holy Father, Pius XI, seems to delight in stressing the fact that our own days are no less productive of saints than those of ages past. His solemn pronouncements of beatification and canonization are veritable hammer-strokes dealt at the scepticism of a rationalistic and materialistic world. Pertinent to this is the case of Gemma Galgani, the Holy Maid of Lucca. Five years closer to us in time of birth and death than that other very modern saint, the Little Flower, Gemma is so much a child of our own times that her beatification on May 14, 1933, was witnessed not only by hundreds who had known her well during life, but by her own younger sister, whom she had often carried as a child to school. The written life of this Holy Maid was given to the world by her spiritual director, Father Germanus, C.P., and in translation to the English-speaking world by the Rev. A. M. O'Sullivan, O.S.B. Her recent beatification gave occasion for the issuance of a revised third edition (edited by the Rev. Joseph Smith, C.P.) in which a final chapter on the beatification supplants a no longer necessary Appendix of three dissertations on the genuineness of her supernatural favors. It is a book which cannot be read without an increased consciousness of the nearness of God in our daily lives, for, as Cardinal Gasquet writes in his ten-page Introduction, it "brings clearly before us the fact that the supernatural world is as sure, as real, and as near as the world of which our senses tell us." (*Blessed Gemma Galgani.* By Father Germanus, Passionist. With an Introduction by the late Cardinal Gasquet, O.S.B. B. Herder Book Company, St. Louis; pp. xxiv + 395.)

In the *L'Immaculée Vierge, Mère de Dieu*, the Maison De La Bonne Presse of Paris has published what might be called a spiritual bonquet to Mary the Mother of God. In six chapters dealing with Mary's Immaculate Conception, her Virginity and Maternity, her Joys and Sorrows, Death and Assumption and the Popularity of her veneration, the editors have woven a garland of choice quotations on the respective subjects. The most striking passages are selected from the writings of such Marian devotees as St. Bernard, St. Bonaventure, St. Alphonsus, Grignion de Montfort, Bossuet, Faber, d'Argentan, Mgr. Gay and others. The book, handsomely illustrated by copies of the old and modern masterpieces, is a miniature encyclopedia bearing witness to both the history and doctrine of Mariology.

Popes have sent forth pleas for social justice and economic reform. Bishops have issued pastoral letters with the same topics as subject matter. For priests who wish to speak to their to their flocks on such subjects as, "The Church and Social Progress", "The Ethical Basis of Social Prosperity", "The Menace of the Empty Cradle", "The Celibate Catholic Woman in the World", "Labor from the Christian Viewpoint", and the like, there comes to hand a book of sermons, *Social Thought and Action, A Series of Social Sermons* (Herder, St. Louis, Mo., 1934; pp. x + 234), from the pen of the Rev. Albert Muntsch, S.J. Some of these sermons were preached by Fr. Muntsch from the pulpit, but more of them were delivered from the lecture platform before meetings and conventions of Catholic groups and societies. Many priests will be grateful to Fr. Muntsch for issuing these discourses in book form. A detailed index enhances the value of this truly worthy addition to our homiletic literature.

A Compendium of Theology (Vol. IV. By the Very Rev. J. Berthier. Authorized translation from the fifth French edition by the Rev. Sidney A. Raemers, M.A., Ph.D. B. Herder Book Co., St. Louis. Pp. 378) maintains the same high and practical standard of its three predecessors. It deals with the General Laws of the Church, both Moral and Penal; Particular Laws and Obligations of the Different States. An Appendix on the Indulgences of the Way of the Cross, and another on the Conditions for Obtaining a Dispensation for Mixed Marriages are profitably added. The style is clear and concise, the canons are always given and the commentary is enlightening. The sections dealing with Religious, Clerical State, Episcopacy, Lay Judges and Lawyers will be found especially instructive and practical. Busy pastors and assistants will find this compendium eminently useful.

The Cistercian Fathers announce the opening of a vacation home for priests exclusively at Okauchee in Wisconsin's attractive lake country, beside the shores of Lake Oconomowoc. It is an ideal place for a priest's recreation, amid a setting of rare natural beauty. It is called Spring Bank Manor, and affords every hotel convenience, at a quite reasonable rate. Every opportunity for celebrating Mass is given.

Books Received

SCRIPTURAL.

INITIATION À LA CRITIQUE TEXTUELLE NÉOTESTAMENTAIRE. Par Léon Vaganay, Professeur à la Faculté de Théologie de Lyon. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1934. Pp. 188. Prix, 12 *fr.*

LES ÉVANGILES COMMENTÉS D'APRÈS LES EXÉGÈTES, ANCIENS ET MODERNES. Par le R. P. Tonna-Barthet. Tome II: Saint Luc—Saint Jean. Maison de la Bonne Presse, Paris-8e. 1933. Pp. xi—369. Prix, 16 *fr.* 05 *franco.*

THEOLOGICAL AND DEVOTIONAL.

GRUNDRISS DES EHERECHTS nach dem *Codex Iuris Canonici.* Von Prof. Dr. theol. et phil. Johannes Linneborn, Dompropst, Erzbischöfl. Official, Apostol. Protonotar. Vierte und fünfte, neubearbeitete und vermehrte Auflage besorgt von Dr. theol. et jur. utr. Joseph Wenner, Dozent für Kirchenrecht in Paderborn. (*Wissenschaftliche Handbibliothek*, ein Sammlung theologischer Lehrbücher.) Ferdinand Schöningh, Paderborn. 1933. Seiten xvi—502. Lagerpreis: kart., 8 Mk. 50; geb., 10 Mk. 50.

JESUS CHRIST, REDEEMER OF MANKIND. In Commemoration of the Nineteenth Centenary of Our Redemption. Five Chapters for one's own Meditations and for Sermons during the Jubilee Year: I. Jesus as the Revelation of God. By His Excellency the Most Rev. Alban Goodier, S.J. II. Christ and Society. By the Very Rev. Patrick J. Healy, S.T.D. III. Christ and the Individual Soul. By the Rev. John J. Burke, C.S.P., S.T.D. IV. Christ the Redeemer. By His Excellency the Most Rev. Amleto Giovanni Cicognani. V. Christ and the Other Sheep. Our Human Coöperation in the Divine Work of Redemption. By the Rev. John M. Cooper, S.T.D., Ph.D. Reprinted from THE ECCLESIASTICAL REVIEW, January to May, 1934. Dolphin Press, Philadelphia. 1934. Pp. 124. Price, $1.00.

ADVANCED MARIOLOGY. By A. M. Mayer, O.S.M., Rector of the Sanctuary of Our Sorrowful Mother, Dolores Avenue, Portland, Oregon. Poems by Jesse B. Hornung. 1934. Pp. xii—168.

A SIMPLE EXPLANATION OF LOW MASS. By a Secular Priest. With 43 illustrations. P. J. Kenedy & Sons, New York. 1934. Pp. xxx—87. Price, $1.10 *postpaid.*

DE BEATA MARIA REGINA Disquisitio Positivo-Speculativa Auctore Dr. L. J. L. M. De Gruyter. Teulings Editorum Societas, Buscoduci; Domus Editorialis Marietti, Augustae Taurinorum. 1934. Pp. viii—176. Prijs, ingenaaid, 3 *fl.* 90.

THE ROSARY. A Social Remedy. By Thomas Schwertner, O.P., S.T.Lr., LL.D. (*Religion and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. vii—140. Price, $1.50.

FIVE-MINUTE SERMONS. Third Series. By the Rev. J. Elliot Ross. B. Herder Book Co., St. Louis and London, W.C. 1934. Pp. vi—162. Price, $1.50 *net.*

L'IMMACULÉE VIERGE, MÈRE DE DIEU. L'Histoire de la Doctrine Empruntées aux Meilleurs Auteurs Spirituels. Maison de la Bonne Presse, Paris-8e. 1933. Pp. 223. Prix, 4 *fr.* 85 *franco.*

MANUAL OF THE EUCHARISTIC CRUSADE. Compiled by Gregory G. Rybrook, O.Praem. National Bureau of the Eucharistic Crusade, St. Norbert Abbey, West De Pere, Wis. Pp. 71. Price, $0.20.

JESUS CHRIST: HIS PERSON, HIS MESSAGE, HIS CREDENTIALS. By Léonce de Grandmaison, S.J. Authorized translation by Douglas Carter. Vol. III. Sheed & Ward, Inc., New York. 1934. Pp. x—523. Price, $3.50.

ST. JOHN BOSCO (1815-1888), Founder of the Salesian Congregation. By the Rev. Henry Louis Hughes, B.A. (Oxon), D.Litt. (Pisa). B. Herder Book Co., St. Louis. 1934. Pp. 180. Price, $1.25 *net.*

THE LIFE OF GUY DE FONTGALLAND. By Gaëtan Bernoville. Translated from the French by the Rev. D. H. Buckley. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1934. Pp. viii—103. Price, $0.65 *net.*

IN GOTTES AUFTRAG. Predigten. Von Julius Spiegel. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1934. Seiten vi—378. Preis, $1.80 *net.*

THOUGHTS ON THE HOLY EUCHARIST. By the Rev. J. E. Moffatt, S.J. (*Minute Meditations*—Series III.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. 94. Price, $0.50.

BRIEF CATECHISM OF CATHOLIC ACTION. By the Right Rev. Monsignor R. Fontenelle. Translated from the French by the Round Table Conference of Catholic Action, Weston College, Weston, Mass. Central Bureau of Catholic Central Verein of America, 3835 Westminster Place, St. Louis. 1934. Pp. 24. Price, $0.10; $1.00 a dozen; 25 copies, $1.85.

THE CHRISTIAN HOME. A Guide to Happiness in the Home. By Celestine Strub, O.F.M. Franciscan Herald Press, Chicago. 1934. Pp. 144. Price, $0.30 *postpaid.*

DISCERNEMENT ET CULTURE DES VOCATIONS. Par M. l'Abbé Joseph Pinault, Chanoine honoraire, Supérieur du Petit Séminaire de Châteaugiron. (*Problèmes d'Éducation.*) Desclée, De Brouwer & Cie, Paris-7e. 1934. Pp. 325. Prix, 15 *fr.*

L'ÉCOLE MYSTIQUE CARMÉLITAINE. Par le R. P. Crisogono de Jesús Sacramentado, Carme déchaussé. Ouvrage traduit de l'espagnol par D. Vallois-del Real. Emmanuel Vitte, Lyon et Paris-6e. 1934. Pp. 350. Prix, 21 *fr.* 50 *franco.*

THE MYSTICAL DOCTRINE OF ST. JOHN OF THE CROSS. An Abridgement made by C. H. Introduction by R. H. J. Steuart, S.J. From authorized translation made by David Lewis and revised by Dom Benedict Zimmerman, O.C.D. Sheed & Ward, Inc., New York. 1934. Pp. xxxiii—213. Price, $1.50.

THE MESSAGES OF THE GOSPELS. Sermons for the Sundays and Feasts of the Year. By Preachers of Our Time. Joseph F. Wagner, Inc., New York; B. Herder, London. 1934. Pp. viii—296. Price, $3.00 *net.*

THE QUEEN OF SEVEN SWORDS. By the Rev. Dr. Fulton J. Sheen, Agrégé en Philosophie, University of Louvain, Belgium; Catholic University of America. Address delivered on Good Friday, 30 March, 1934, in the Catholic Hour. National Council of Catholic Men, Washington, D. C. 1934. Pp. 29. Price, $0.15 *postpaid*; $3.00 a hundred.

JÉSUS, LUMIÈRE ET AMOUR. L'Enfance. Par M. l'Abbé Nazaire Faivre. P. Lethielleux, Paris-6e. 1934. Pp. 307. Prix, 15 *fr.*

THE ETERNAL GALILEAN. By Fulton J. Sheen, Ph.D., LL.D., Agrégé en Philosophie, University of Louvain, Belgium; Catholic University of America. Fifteen Addresses delivered in the Catholic Hour on Sundays from 24 December, 1933 to 1 April, 1934: I, Infinity of Littleness; II, Shepherds and Wise Men; III, The Artisan of Nazareth; IV, War with Temptation; V, The Way, the Truth and the Life; VI, Light of the World; VII, King of Hearts; VIII, God's Bridge Builder; IX, Divine Intimacies; X, Depths of Simplicity; XI, Gamblers on Calvary; XII, Crosses of Hate and Love; XIII, The Cross and the Crucifix; XIV, Hope for Sinners, and XV, The Eternal Galilean. National Council of Catholic Men, 1312 Massachusetts Ave., Washington, D. C. 1934. Pp. 147. Price, $0.50 *postpaid*; $16.00 a hundred.

OUR SUNDAY VISITOR PAMPHLETS: No. 40, *Courtship and Marriage.* The Church's Guidance in the Quest for Happiness. Pp. 31. No. 44, *Marriage: Why Indissoluble?* The Church Defends the Sanctity of the Family Fireside. Pp. 28. No. 45, *Catholic Marriage: How Achieve It?* Pp. 31. No. 46, *Marriage: Catholic or Mixed.* By the Rev. John A. O'Brien, Ph.D., Chaplain of Catholic Students, University of Illinois. Our Sunday Visitor Press, Huntington, Ind. Price, $0.10 *postpaid;* any 5 copies, $0.25; $3.00 a hundred.

THE UNKNOWN GOD. By Alfred Noyes. Sheed & Ward, New York. 1934. Pp. 383. Price, $2.50.

RELIGION: DOCTRINE AND PRACTICE. For Use in Catholic High Schools. By Francis B. Cassilly, S.J., Creighton University. Tenth and revised edition. Loyola University Press, Chicago. 1934. Pp. xix—535. Price, $1.60.

CATECHISME SUR L'ETAT RELIGIEUX selon le Code de Droit Canonique a l'usage des Noviciats. Par P. Louis Fanfani, O.P. Traduction Français par une Religieuse de l'Ordre de S. Dominique avec une Lettre-Preface du Rev.me Pere Gillet, Maitre General du meme Ordre. Marius E. Marietti, Turin et Rome. 1934. Pp. vii—210. Prix, 5 *fr.*

PHILOSOPHICAL.

PRACTICAL PSYCHOLOGY IN CHARACTER DEVELOPMENT. By Rudolph Allers, M.D. An Abridged and Re-Arranged Version of the Author's *Psychology of Character*, made by Vera Barclay. Sheed & Ward, Inc., New York. 1934. Pp. xiii—190. Price, $2.00.

SOCIAL THOUGHT AND ACTION. A Series of Social Sermons. By the Rev. Albert Muntsch, S.J., author of *The Pilgrimage of Life, Evolution and Culture, The Higher Life, Conferences for Religious Communities*, and *Cultural Anthropology*. B. Herder Book Co., St. Louis and London, W.C. 1934. Pp. x—234. Price, $1.75 *net*.

THE REFORMATION AND THE CONTEMPLATIVE LIFE. A Study of the Conflict between the Carthusians and the State. By David Mathew and Gervase Mathew, O.P. Sheed & Ward, Inc., New York. 1934. Pp. v—321. Price, $2.50.

GOSPEL OF FASCISM. In Five Parts. By Kirton Varley, author of *Fool Culture, The Unseen Hand*, London, 1916. Generation Press, 75 Varick St., New York. 1934. Pp. vi—227. Price, $2.50.

HISTORICAL.

A HISTORY OF THE CHURCH. An Introductory Study. By Philip Hughes, author of *The Catholic Question, 1688-1829*. Vol. I: The World in Which the Church was Founded. Sheed & Ward, Inc., New York. 1934. Pp. x—396. Price, $3.50.

FRANCE AND THE ESTABLISHMENT OF THE AMERICAN CATHOLIC HIERARCHY. The Myth of French Interference, 1783-1784. By Jules A. Baisnée, Institut Français de Washington. Johns Hopkins Press, Baltimore. 1934. Pp. 183.

THE MALABAR CHURCH AND ROME during the Early Portuguese Period and Before. By the Rev. George Schurhammer, S.J., Rome. St. Joseph's Industrial School Press, Trichinopoly, India. 1934. Pp. vi—42.

A MOSCOU DURANT DE PREMIER TRIENNAT SOVIÉTIQUE (1917-1920). Par Mgr J.-M. Vidal, ancien curé de Saint-Louis des Français de Moscou. Maison de la Bonne Presse, Paris-8e. 1933. Pp. 242. Prix, 12 *fr.* 85 *franco*.

MISCELLANEOUS.

THE OFFICIAL CATHOLIC DIRECTORY for the Year of Our Lord 1934. Containing Ecclesiastical Statistics of United States, Alaska, Philippine Islands, Canal Zone, Virgin Islands, Island of Guam, U. S. Possessions in Samoa, Hawaiian Islands, Porto Rico, British Honduras, C. A., Jamaica, B. W. I., Canada, Newfoundland, Ireland, England, Scotland, Wales, Cuba and Mexico. Complete edition. P. J. Kenedy & Sons, New York. Pp. 1620. Price, $6.00.

GUIDE TO THE FRANCISCAN MONASTERY, Washington, D. C. A Pilgrimage to "The Holy Land of America". Together with many interesting facts about the Order of St. Francis and its work in the Holy Land and America. Fifth edition. Commissariat of the Holy Land, Mt. St. Sepulchre, Washington, D. C. 1934. Pp. 159. Price, $0.30 *postpaid*.

THE MYSTERIES OF THE ROSARY AND OTHER POEMS. By the Rev. John J. Rauscher, S.M., Mt. St. John, Dayton, Ohio. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1934. Pp. 111. Price, $1.50 *net*.

ANNUAIRE GÉNÉRAL DU CLERGÉ, de l'Enseignement et des Œuvres Catholiques en France, 1934. P. Lethielleux, Paris-6e. Pp. xi—1559. Prix, 90 *fr.* broché.

RADIO TALKS. By the Rev. John J. Walde. Queen's Work, St. Louis. 1934. Pp. 44. Price, $0.10; 50 copies, $4.00; $7.00 a hundred.